

RECEIVED JUN 10 1982

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PER/BX/94011.036

L9C 3P7

Hamilton, Ont.

547 West 5th St.,

Ont. Alliance of Christ. Schools,

Sep.

37th year of
publication,
no. 1841,
June 11, 1982

Second Class Mail

Printed in Canada

Postage paid at St. Catharines, Ont.,
and Lewiston, N.Y. — see page 2.

Billy Graham

Graham preaches in Moscow

MOSCOW — "Christos voskrese exclam" exclaimed evangelist Billy Graham over and over in greeting excited overflow throngs at two large churches in Moscow.

The phrase, which means "Christ is risen," is a traditional form of welcome among Soviet believers.

At both churches, the audience shouted back the ageless response in an old Slavik language, "He is risen indeed exclam, He is risen indeed exclam."

The services on Sunday, May 9, a bright sunny spring day, at Moscow's Central Baptist Church and the Russian Orthodox Cathedral of the Epiphany fulfilled Mr. Graham's desire of many years to proclaim the gospel in the Soviet Union.

A crowd of nearly 1,000 heard him at the Baptist church, and hundreds who could not get in congregated in the street outside, singing hymns. At the close of an hour-long sermon on the healing of the crippled man in John 5, the evangelist asked those who desired to receive Christ to raise their hands, and scores of hands shot up. (An estimated one-third of those in the specially scheduled 8 a.m. service were said to have been unchurched).

Following the service, an appreciative Patriarch Pimen, Primate of the Russian Orthodox Church, whisked him away for lunch, referring to Mr. Graham as "my brother in Christ."

The evangelist was not exactly a stranger to the Soviet Union. He visited the Baptist Church in 1959 as a tourist, though he did not speak.

From almost the moment of his arrival on a Friday night, Mr. Graham was caught up in a whirlwind schedule. He was met at the airport by a delegation of Orthodox and Baptist leaders and swarms of reporters and TV cameramen. In brief remarks at the airport, he explained that he had come to the Soviet Union at the invitation of Patriarch Pimen. He said he had come to preach the gospel, to address a conference of church leaders concerned about the threat of nuclear warfare,

and to learn more about the life of Christians in Soviet society.

On Saturday, he visited the Soviet Institute of Canadian and American Affairs and met privately with its head scholar, Georgi Arbatov, a member of the Central Committee of the Communist party as well as the Supreme Soviet (Parliament). Both men told reporters they had learned much from each other, and Mr. Arbatov said the visit was a "memorable event" he would not forget. The pair declined to divulge details of their conversation.

Mr. Graham met over lunch with Metropolitan Filaret of Minsk and Byelorussia, the chairman of the committee that organized the nuclear peace conference, and with other Orthodox leaders.

On Tuesday night, the evangelist went to the U.S. Embassy and visited six members of the two Siberian Pentecostal families who have been living there for four years. Mr. Graham read scripture, listened to their views, and counselled and prayed with them.

Earlier Tuesday, Mr. Graham addressed more than 500 participants at "The World Conference: Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe."

Pointing out that he does not favour unilateral disarmament, Mr. Graham called for "meaningful negotiations leading to major arms reductions" that would lead to eventual elimination of all nuclear weapons.

He called for an outpouring of prayer and a turning to God among the world's people to open the way to peace.

Two young women briefly held up banners toward the end of the service asking that imprisoned believers be remembered, but there was no disturbance.

"God be with you till we meet again," sang the members of the congregation, tearfully but joyfully waving handkerchiefs, as Mr. Graham stepped toward the door.

Reformed Churches of Australia raps GKN stand

ADELAIDE, SOUTH AUSTRALIA — The Synod of the Reformed Churches of Australia, meeting May 4-14, has reduced its relationship with the Gereformeerde Kerken in Nederland (GKN).

Synod decided to terminate the Sister-Church Relationship because of "the development of theological thought in the GKN as this has become more apparent in their recent report 'God Met Ons' ('God With Us') on the nature of the authority of Scripture and in their decision on homosexuality as an outflow from that development."

In a three-page communication to the GKN, the moderamen (executive) of the RCA synod stated that "synod makes these observations and decisions with heaviness of heart because, for most of our churches, the GKN is their mother church, and the GKN has always shown much true interest in and given much assistance to our (Australian) churches."

The synod did state that it wished to enter into a "correspondence relation-

ship" with the GKN to "continue the discussion on issues which have caused the GKN and our churches to part ways and on other areas of mutual concern".

In explaining synod's decision, the RCA letter to the GKN stated that "our main problem in our relationship with you concerns the way in which the GKN has changed in character and has become a church which allows for a considerable variety of theological opinion and of ecclesiastical practice within its own ranks.

"We cannot follow you in this. We believe that there is nothing that weakens the church more than uncertainty about its Christ-given message and mission.

"In the GKN today", the letter continues, "we meet with a confessional and kerugmatic uncertainty that was not there before. For example, according to Dr. M.M. Meerburg (of the theological faculty of the Free University), 'everybody who knows the Reformed people is aware of the sometimes serious differences among

them, eg. about the authority of the Scripture, the atonement and christology'. And from what we find published in your circle we perceive uncertainty about the historicity of Adam and the fall of man into sin, about salvation in Christ Jesus alone and the return of Christ for judgment.

"It is in particular in connection with the message concerning the Holy Scripture as the Word of God that in the GKN we have met with the most serious uncertainty.

"We cannot escape the conclusion that in essential areas of the Christian message the GKN trumpet gives a very uncertain sound. We know that more recently this kind of plurality in the church has been defended among you as unavoidable and possibly even healthy, but we cannot accept that argument as valid. Christ Jesus calls us to unity in what we believe and in what we preach."

The communications goes on to illustrate that synod's decision was not made lightly. It mentions "spiritual,

historical, biological" ties that have bound the two denominations together.

The RCA synod also appointed a study committee "to report to the next synod about the nature and scope of the sister-church relationship between the two denominations, the nature and scope of alternative interchurch relationships" and also a blueprint for future relationships between the two denominations.

The RCA synod underscored the need for continued communication between the churches "so that our mutual contact may be fruitful and meaningful and, above all, conducive to a proper understanding of each other, so that the Name of the Lord be glorified".

The letter, dated May 13, was signed by the moderamen of the Reformed Church of Australia, president Rev. Keith Moerman, vice-president Rev. William Wiersma, first clerk Rev. Arent de Graaf, and second clerk Ray Hoekzema.

by Keith Knight

Viewpoint

Gereformeerde Kerk loses its credibility

Keith Knight
Editor

Let's talk.

That is the goal of ecumenical relations between any two denominations. Recognize denominational differences, respect each other's points of view and history, but still be able to sit down and talk about them.

There are also ties which draw denominations closer together. They take on various forms. The Christian Reformed Church refers to them as "churches in ecclesiastical fellowship". The Canadian Reformed Church calls them "correspondence churches". The Reformed Churches of Australia calls them "sister churches" (page 1 this week). They all mean a special relationship between two denominations.

What the Reformed Churches of Australia (RCA) did at its May synod was to *reduce* the tie it has with the Gereformeerde Kerken in Nederland (page 1 this week). It no longer wanted to consider the GKN a "sister church" but decided to reduce that relationship to a "correspondence church" — a church with which it can still sit down and talk.

The Australian churches were rightly troubled by what they saw within the GKN. They frowned upon the God Met Ons report and also upon the apparent stand on homosexuality. The RCA decided, in essence, to exercise discipline by reducing the long-standing relationship which it had with the GKN.

The RCA said, in essence: "We can no longer call you a sister church because of your theological stance, but

we do need to continue talking together so that we can come to understand each other's views."

It was a proper step by the Australian churches. They will review their relationship when they meet again as synod in three years. Meanwhile, representatives of both denominations will try to mend some ecclesiastical fences. It seems clear that if the GKN does not alter its theological course, then there is no chance of reconciliation with the Australian Reformed churches.

The Christian Reformed Church faces the same painful process of disciplining the Gereformeerde Kerken in Nederland. The Interchurch Relations Committee has studied the GKN's stand on homosexuality and the God Met Ons report. A large delegation from the committee will travel to The Netherlands this fall to meet with GKN officials and also to address its synod.

Discussions will be frank with the GKN. When the delegation returns, the Interchurch Relations Committee will be faced with making a recommendation to the 1983 CRC synod with respect to the ecclesiastical relations between the two denominations.

The CRC will face three options when it comes to synod next year. It may say that the GKN is remaining true to Scriptures and the confessions so, therefore, nothing needs to be done. That, of course, would be a serious mistake and, given documents which the GKN has produced over the past couple of years, such a stand would be highly unlikely.

It may take the other extreme by saying that the GKN has deviated from

the Scriptures to such an extent that all ties with the GKN must be broken. That would mean that visiting ministers from Canadian CRCs to The Netherlands could not preach there. That would also mean that family visiting Canada from the GKN could not take part in Lord's Supper.

What seems probable is a middle-road, much like that which the Reformed Churches of Australia took. Reducing the relationship, exercising discipline, yet continue discussions with the GKN about their stands on the authority of Scriptures, homosexuality and other concerns.

The GKN is a church in "ecclesiastical fellowship" with the CRC. That means that six different areas of that fellowship apply. a. exchange of fraternal delegates at major assemblies; b. occasional pulpit fellowship; c. intercommunion (i.e. fellowship at the table of the Lord); d. joint action in areas of common responsibility; e. communication on major issues of joint concern; f. the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

CRC synod in 1983 may very well decide to eliminate some of those six regulations of ecclesiastical fellowship. It may choose, for example, that pulpit fellowship (exchanges) is no longer possible with the GKN. It may choose to eliminate any of the six regulations as a form of discipline against the GKN.

Even if the first five regulations were to be withdrawn from this mutual relationship, it would still be important to maintain the last point. There is a continuing need for "mutual concern

and admonition with a view to promoting the fundamentals of Christian unity".

The talking must continue between denominations of the Reformed faith. The Reformed Churches of Australia has seen the wisdom of doing at least that much with the GKN.

The Christian Reformed Church has continuing dialogue with the Reformed Church in America via a joint CRC/RCA Committee. It also talks with fellow members of the North American Presbyterian and Reformed Churches (NAPARC) at annual meetings and also at special occasions such as at the concurrent synods of NAPARC which is meeting in mid-June at the Calvin College campus in Grand Rapids.

The talking must start yet between Christian Reformed and Canadian Reformed denominations as well as between Christian Reformed and the Netherlands Reformed and Free Reformed brethren. These wounds which make it impossible for fraternal discussions between these denominations need to be cleansed and healed. There are historic differences which cannot be denied. But they should not stand in the way of respecting each other's beliefs and sitting down and talking.

The Australian Reformed Churches, having seen the deterioration of their mother church in The Netherlands, has still found it imperative that the two bodies continue to talk.

The Christian Reformed Church should do no less ... and that does not only apply to the GKN but also to the Canadian Reformed, Free Reformed and Netherlands Reformed denominations.

What purpose hath humour in our lives?

It was a friend of mine who told me that I shouldn't take life so seriously. I thought I hadn't. He meant that in light of the kinds of articles which appear in *Calvinist Contact*.

They're all so serious, he said. A lot of them deal with issues, controversies and debates. What about putting a story in the paper just for the joy of it; a story that does not have a purpose or a goal but a story which simply entertains.

I told him smilingly that our readers are a serious lot and that they would look for some sort of hidden meaning behind a light-hearted article. I told him that I wrote in this spot a few weeks ago about changing channels on my car radio when I reached the American border and that I received a number of letters from people who



Keith Knight

Off the cuff

didn't appreciate my comments on religious broadcasting.

"We're just not used to laughing at ourselves", I told him. "That's just what I've been trying to tell you for the past few minutes", he responded.

We are critical of every article we read in any religious magazine, trying to find certain catch-phrases which will once again convince us that the author is indeed one of "those people",

whatever that means. It seems as though we need to be able to label the author in order to enjoy (or criticize) his work.

I've gotta admit, folks, that in reading through a few recent issues of C.C., I found some articles joyless ... often interesting, usually informative, even provocative ... but joyless.

There is only one religious magazine which uses humour as the foundation

for its existence: The Wittenburg Door, a magazine out of California. It requires a spiritual maturity to be able to laugh at yourself and at some of the denominational quirks which come through in the magazine, and that is not certainly for everybody.

When was the last time you read a good piece of fiction, or an interesting article simply for interest's sake?

When this issue rolls off the press, I will be in the middle of news coverage of synod of the Christian Reformed Church. In the six synods which I have attended I have appreciated one thing: the calibre of humour during the most intense deliberations.

Who knows? You might even find an entertaining light-hearted article in a future issue of C.C. or (blush, blush) maybe even a cartoon!

Calvinist Contact

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Advertising
Display advertising deadline is Wednesday noon of the preceding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Subscriptions

\$20.00 for one year and \$36.00 for two years. Overseas by Airmail \$55.00. Surface mail \$28.00.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON
Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3
U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 8th and 29th of August and the last

issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092

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Education

A short story

What Price Glory?

H.K. Zoeklicht

Reprinted with permission from the April/May, 1982 *Christian Educators Journal*, Grand Rapids, MI.

Ginny Traansma, director of the *a capella* choir at Omni Christian High, sat stiffly on the worn couch at the north end of the faculty room, while two large tears left meandering tracks in the makeup on her cheeks. She dabbed perfunctorily at the tears with a Kleenex. Librarian Sue Katje offered a comforting styro-foam cup of coffee, but the sniffing music director shook her head negatively and waved it away.

At the coffee urn across the room, basketball coach Ren Abbot inquired guardedly from colleague Matt DeWit: "What is it with Ginny? Anything serious?"

"Well, it is for her," answered Matt, "and maybe it is for all of us."

"Aw, c'mon. Can the mystery stuff. What happened?" begged Ren.

"OK," said the mathematician, "I'll tell you what Jenny Snip told me — and if the school secretary doesn't know what's happening, who does?" He paused deliberately to drain his coffee cup and then continued. "Ginny wants quality in her choir, you know. Well, she had tryouts about two weeks ago and she chose the kids she wanted in the choir, including Becky Mol. Then, more than a week later, Becky's voice didn't blend in quite well enough, so she asked Becky to step down, to leave the choir."

"Then what?" persisted Ren.

"Things really exploded then, that's what," said Matt. "Becky's folks complained to Rip and to someone on the board, too. Mol is kind of pushy anyway, you know. But Ginny wouldn't give in, and they've just had a meeting in Rip's office. I don't know what happened in there, but I'd bet it has something to do with those tears." He gestured towards Ginny across the room. "In fact," Matt added, "I'll bet Ginny got some kind of ultimatum."

Meanwhile, Sue Katje was attempting to comfort the troubled Ginny: "I don't care what they say, Ginny; you are the choir director and I think you are entitled to say who should be in your choir. After all, you get the blame if the choir isn't any good."

Ginny forced a wan smile. "Thank you, Sue," returned the choir director quietly, her voice still wobbling, "I really appreciate your saying that. After all, I want the best for our kids and our school. I do think we have a good chance for another number one rating in the Spring Festival if I can maintain high musical standards, and I don't want to compromise them. I don't think Omni should ever apolo-

gize for excellence." She looked directly at baseball coach Steve VanderPrikkel.

"What do you think, Steve? Shouldn't we try for excellence? You teach your boys to be winners, don't you?"

"Ya, well, yes and no," responded the coach. "I guess I do stress winning, but I'm not sure I'd drop a player right after I'd put him on the team. Y'see, I don't mean to be critical, Ginny, but I can see why Becky is upset — and her folks too. You have a good choir, and kids see it as an honor to get in it. Now that you canned her that way, I'm sure she is really embarrassed. And her folks must hurt for her. How do they explain it to their friends, y'know? Couldn't you just ride it out for the rest of the year? Put her on the bench, so to speak, or ask her to keep her voice down? Becky is a senior, you know."

Ginny's face flushed quickly. "Would you use a player who blew your chances of winning a baseball tournament?" she shot back.

"Yes, I would," firmly retorted the prickly coach. "I like to win as well as the next man, but I think we need to build character too. Sometimes us coaches go on ego trips, y'know, thinking about the thrill of being named coach-of-the-year or getting a state rating or something, but us Christian coaches have got to think of the kids' welfare before our own. And that goes for you choir directors too. I hate to say this, Ginny, but I think Becky has a case. You gave her a raw deal. That's my honest opinion."

Now Ginny's voice went shrill. "Oh, it is, is it? And aren't you the coach who gives his players five dollars every time they hit the pitcher with a line drive? Is that for building character too?"

Steve VanderPrikkel's face turned red as he grinned sheepishly, glancing around quickly to see if anyone had overheard. Someone had.

"Now just a minute here, just a cotton-pickin' minute," came from an agitated Ren Abbot, basketball mentor of the Omni Eagles. "Don't you go pickin' on a coach for encouraging a little aggressive play. Everybody expects that; it's perfectly okay. A coach's position is a little different from yours, Ginny. There's no pressure on you to have a winning season, but if we don't win, we don't last long. That's just the way it is."

Ginny's voice shot up a whole octave. "Oh, now I understand you, Ren. Now I understand you. That explains why during the district tournaments last year, when Bob Hamming had strep throat, you had him skip school so that he could stay in bed all day, penicillin and all, and then get up and play on your basketball team at night. Now I understand you, Ren."

Principal Peter Rip had

been listening to the conversation with considerable nervousness. His head had been jerking back and forth like an oscillating fan as he tried to follow the angry dialogue. Twice he had raised his pudgy hand and tried to interrupt his untypically irate choir director, but without success. Finally he stepped right between the disputants and spluttered, "Now, you listen here, both of you, all of you. I don't want to hear another word about this. And don't you carry on this childish talk outside either. Don't you breathe another word of this misunderstanding. Not a word. People simply will not understand. You understand? You understand? Why, just think ..."

But the aroused choir director was unimpressed. She got up from the couch and pointed her thin finger at the startled principal. "Why should I listen to you, Dr. Rip? You knew about that last year, too. You even discussed it with Ren. And you approved. You always prate about academic standards and moral values, but you preferred to have Bob Hamming on the basketball floor instead of in the classroom. Somehow I'm beginning to think that in your books a basketball championship has priority over a number one in the Choir Festival. Better public relations, that's it, isn't it? More headlines for Omni when we win ball games, right? When we won a Regional Championship in basketball, we had a glory day. Cancelled classes! But, when we got a first in choir, you merely announced it in chapel. Well, I think it ... it ... stinks!" The last word was blurted out in an angry sob.

"I know," said the history teacher. We force our coaches and directors into a position where they are judged publicly for their success — for their ratings and championships and so on. You can see why they want to use only the best players and best singers — and why they find themselves rationalizing some indiscretions. Isn't that right?"

"Maybe that's our mistake," said the math teacher. "Perhaps we shouldn't have interscholastic competition at

all. The newspapers wouldn't mention Omni's ratings, and the VanderPrikkels and Traansmas and Abbots could be educators instead of entertainers and more concerned about the welfare of each student instead of worrying about the image."

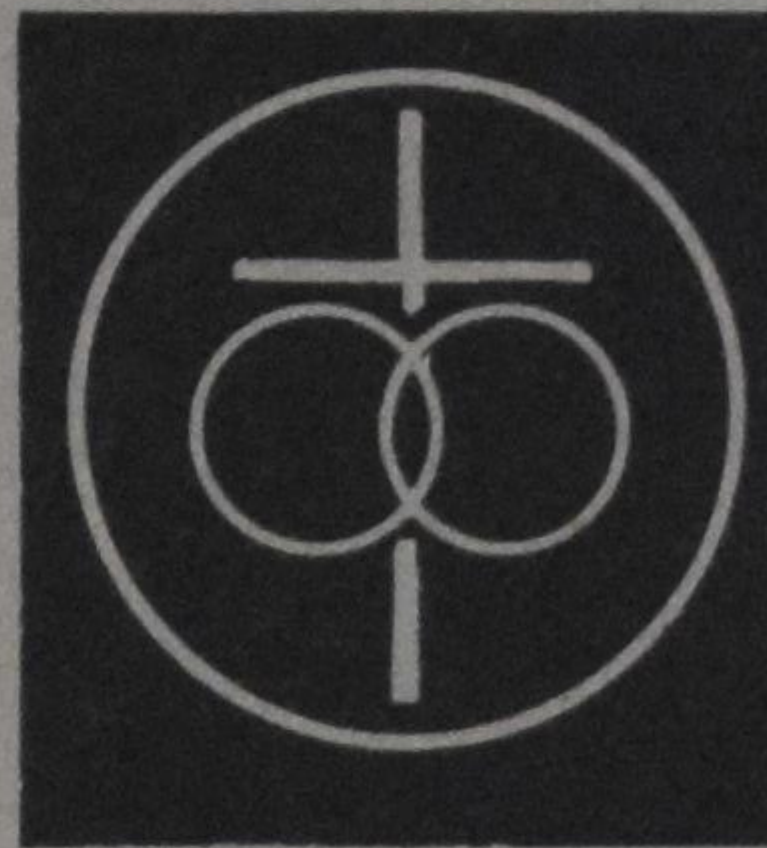
"Maybe," said DenDenker, blowing a huge cloud of blue, aromatic smoke towards the ceiling.

Just then Ginny Traansma brushed past her colleagues and stalked out of the faculty

room. Her quick, clicky steps echoed down the corridor. Ren Abbot rushed worriedly after her, muttering to DeWit as he walked by, "I guess I really put my foot in it this time, huh?"

John Vroom, gazing at the empty pastry tray next to the coffee urn, bellowed, "There aren't any doughnuts! Whose turn was it to bring the doughnuts?"

It was 10:17 a.m. Omni's teachers went to their third-hour classes.



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Church Page

BC ministers retreat for fellowship

† The annual minister's retreat for pastors and their wives was held this week in the beautiful facilities of Camp Hope. Approximately 65 people attended. Since the facilities are operated by the Seventh Day Adventist Church, we ate meatless meals and had "non-coffee breaks."

Pastoral Pondering

Church-related sports teams also witness

† In response to the headline news in *The Advocate* about the church team from Trinity Edmonton Christian Reformed Church being banned from the Red Deer arena because of alcohol abuse, and similar less publicized incidents in our own church league in Lacombe, I propose for adoption and strict enforcement the policy that any player of a church team (hockey, curling, baseball) who has consumed alcohol shortly before or during a game be disqualified from the team for the year. Failure on the part of the coach or the team to enforce this would mean an official, public disowning of such a team as a church team.

The public disgracing of God's name and God's church through church clubs and a condoning church must stop. We will have to fight personal alcohol abuse at a different level — that of the communion of the saints and church discipline.

If drunkards cannot inherit the kingdom of God, let us not excuse young or older people on the basis that we can understand it. If it is wrong, as it clearly is, we must fight it. So, let's fight it. If you have a better proposal, I would like to hear it.

Lacombe (AB) Chr. Ref. Church

Not handicapped forever

† The theme of January's *Family Altar* is "Though We Suffer" and is written by Dr. James Vanderlaan of the Webster (NY) Chr. Ref. Church. Dr. Vanderlaan must know something about suffering. He himself is blind. At synod last year, I had the privilege of being on the same committee as he. He is married and is the father of four children and serves as pastor in his second congregation. More than once he amazed the synod by his mastery of material, including points and subpoints. And then to think that he did not have the material in front of him the way the other delegates did!

May the Lord continue to bless the author of this month's *Today*. As I write this I am reminded of the hymn, "And I shall see him face to face, and tell the story saved by grace." That will be a great day when pastor Vanderlaan and others like him will have no more handicaps and be able to see, like the rest. Then there will be no more suffering. All things will be new.

Rev. Ralph Kooops,
Grace Chr. Ref. Church,
Chatham, ON

A devotional, beyond doubt

† For some time now, Carol and I have been reading the devotional book *Beyond Doubt*, "a devotional response to questions of the faith." Meditations in it are written in series of five, each dealing with one specific question, such as: "If the Lord is with us, why do we suffer?" Each meditation of about a page is prefaced by some scripture and something out of one of the confessions of the church. At the end of each series of five meditations, there are questions for discussion.

We have found the book very interesting, well written and helpful. Wayne deBoer also has this book and he told me he would often go on to read several meditations because they continued to draw his interest.

I have placed a copy on the bookshelf on the table in the narthex. Why not check it out — and if you like it, you might even want to purchase one for extended personal and family use.

Rev. P. Stel,
Maranatha Chr. Ref. Church,
York, ON

The topic of the conference was "Stress in the Ministry." Can you imagine the stress on Chr. Ref. pastors without their caffeine?

Mr. Jack Paauw of Bethesda Cascade in Bellingham led the discussions and directed the group work. It was interesting to note that almost all the participants talked about stress which was job-related. The nature of ministry as we practice it in our churches is that a minister never feels there is a time when his work is done.

Subjects such as "Burnout in the Ministry" and learning to cope with stress before it turns into distress were discussed.

The fellowship, the learning experience, and time away in a beautiful spot of God's creation made this three days very worthwhile for the pastors and their wives.

First Chr. Ref. Church,
Langley, BC

Reformed church to close

† We learned that the Reformed Church in Roxboro has decided to close its doors due to a declining membership that has dwindled to a few members. Our pastor will write to each one of them to invite them to join our fellowship.

First Chr. Ref. Church,
Montreal, PQ

Open hearts, open homes

† In order to promote togetherness and the spirit of love in the congregation, let us all try to shake hands with two people today with whom we've had no direct contact yet in 1982. And let us invite for coffee this week one couple or single person who never has been in our home yet. This may sound a bit artificial but we need to work at an expansion of our circles of love. To love each other, we must know each other. And to know each other we must use or create situations where we meet. When we lock ourselves into our small, old, familiar circles of relatives and safe friends, we lock out those whom the Lord has meant to be our brothers and sisters. Let us not forget the widows and young people either.

Bethel Chr. Ref. Church,
Lacombe, AB

Christians ought to remind government of its priorities

† The last part of the consistory meeting was spent discussing a draft of a proposed submission to the government of Canada as prepared by the Council of Chr. Ref. Churches in Canada. It is a document of confessional statements of the church on matters of public concern; basic principles of the task of the church in the world, and the relationship between church and government, human rights, social concerns such as: native people, the poor, the penal system, family structures, the environment, the economy, industry and labour, and our international responsibilities.

While it is not the task of the church to tell the government how to act in these areas, we, as the church, must prophetically call the government to be and to act as government according to the principles laid down in God's Word.

First Chr. Ref. Church,
Langley, BC

Hamilton home for rehabilitation

† HOMESTEAD is a warm and friendly Christian group home for seven young adults between the ages of 20-35 who usually have been discharged either from Pine Rest or a psychiatric hospital setting. It is not a home for unwed mothers, alcoholics or ex-criminals as some have thought it to be, but a special place for rehabilitation purposes. The coordinators help young adults on their long and difficult road back into society and independent living. Eleven residents have come and gone since Rudy and Velva de Vries began their work 2 1/2 years ago. Five of the present residents are Chr. Reformed. We continue to give thanks for upholding and remembering us in prayer and for financial and moral support.

Maranatha Chr. Ref. Church,
York, ON

The great remover has no equal

† Alcohol will remove stains from clothing. But it can do more. Alcohol will also remove the winter clothes, spring clothes, and summer clothes from a man, his wife, and their children if used in sufficient quantity. It will also remove furniture from the home, rugs from the floor, food from the table, lining from the stomach, vision from the eyes, and judgment from the mind.

Alcohol can also remove good reputations, good jobs, good friends, happiness from the children's hearts, sanity, freedom, man's ability to adjust to and live with his fellowmen, and even life itself.

First Chr. Ref. Church,
Chatham, ON

Servants in Sierra Leone

† The typical family here in Badala, Sierra Leone, has considerably less than the average Canadian family. A family here may have one or two simple wooden frame beds. The mattress may be a bed of dry grass with a mat on top. Most people sleep on a woven mat over the hardpacked dirt floor. The woman sleeps with her children snuggled up against her.

The Kuranko do not live in their houses the same way we do. The climate is different, hence, lifestyle is different. Essentially the house is for shelter, storage, and sleeping. Visiting is done on the front porch. Cooking and food preparation goes on in the "back yard". Mortar and pestil is used in the preparation of almost every meal.

Some compounds have a kitchen shelter: a rectangular formation of poles supporting a thick thatch of palm fronds. Cooking is done over a fire glowing between three stones

arranged in a triangle. The cast iron pot rests on the stones. In the shelter you may sometimes see meat being smoked in a basket hanging over the fire.

A woman rarely has more than two cooking pots, a large enamel bowl or two, a calabash for cleaning rice and one small bowl used for drinking; no cups, plates or silverware. Only the men eat with a spoon. Women and children dip their hands into the pot to feed themselves. One or two knives for cutting and peeling, and a large wooden spoon (carved locally) completes the inventory.

Yet, the Kuranko do not suffer for the lack of furnishings or material goods. They have some wealth to make us blush. There are no lonely parents or single old people. The community is such that you may trust your neighbour's watchful eye when your children wander about. Young mothers are not left alone to face the business of little ones. And the hospitality of the people is exemplary for even us as Christians.

We have spent seven of the twelve months devoted to language and to culture study. But sometimes it is very difficult to concentrate on our studies when there are so many obvious and pressing needs.

I am constantly amazed at my ability to do things I never thought I could or would, or even should: cleaning and binding the wound of a man gashed to the shin bone and cut fingers of others, and attending to babies listless and burning with fever.

Every time we tell how we have been helped and healed by one named Jesus. We are sent to do the same in a very small way. Now at least thirty people crowd on our porch on Sunday evenings to hear more about the Lord. The singing and the prayer, what a spiritual feast it is for us.

We will write again soon. There is so much to tell you. We appreciate your letters tremendously. How can we fail? God is with us! And all the prayers lifted on our behalf are humbling.

We also feel keenly the need of our new friends here. We are overwhelmed that we are called to allow God to reveal himself to these, his people. Pray that we are wide open channels to his redeeming love. We wish you all his blessing.

Yours, the Hiemstras, Christian Extension Services, Private Mailbag, Kabala, N. Province, Sierra Leone, W. Africa.

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Church

Synod report

Reformed Churches of Australia chart their course

Dr. Keith Warren

Dr. Warren is managing editor of *Trowel and Sword*, official publication of the Reformed Churches in Australia

Synod of the Reformed Churches in Australia met in Adelaide, South Australia from May 4-14 to deal with several housekeeping matters as well as items of great theological consequence.

Fraternal delegates were present from The Netherlands, Nigeria, Sri Lanka, South Africa, North America and other places. Of significant importance was the contact with the Gereformeerde Kerken in Nederland and South African churches.

Some 500 pages of print had to be worked through: reports, correspondence, overtures. Words, words and more words. But, of course, that is necessary, so as to have the whole Church involved in coming to a *united mind*.

At times that was far from easy for this Synod. Not, of course, only for this Synod; each Synod has its 'highs' and 'lows'; its joyful flowing debates and decisions, but also those painful hours of getting bogged down in formulations, foreshadowed motions and amendments! Phew!

Moderamen

The delegates chose the following men to give specific leadership during the days of Synod: Rev. Keith Moerman (chairman), Rev. Bill Wiersma (vice-chairman), Rev. Arent de Graaf (first clerk; to write the minutes and produce the Acts), Elder Ray Hoekzema, (second clerk, to look after all the correspondence).

We prayed for strength and wisdom for these men, in particular the chairman. The Lord surely answered our prayers!

Relations with G.K.N.

As expected, the relationship with the Reformed Churches in The Netherlands caused the most intense debate. And, of course, there was also a strong emotional element in the discussions. Here was the tiny daughter talking about her mother! Not all, but certainly many of our church members learned about the Lord in *that* church.

On the first day of Synod a study-committee was appointed, representing various points of view. Could this committee come with some kind of *united* view to Synod?

They certainly tried very hard. Three times the committee met, but the end result was: we have agreed to disagree!

On Tuesday morning a number of speakers lined up. We all felt the seriousness of the situation. Just before Synod broke for the evening meal it was decided — by a

large majority — to inform the Reformed Churches in The Netherlands that it is no longer true to speak of a sister church relationship between them and our churches.

A historic decision! A solemn one. And a painful one. Just before the vote was taken, the chairman led in prayer, asking the Lord of the church for wisdom. It was very quiet, and all present were very conscious of the need of God's guidance.

Here are the most relevant decisions concerning the GKN, as they will appear in the Acts: "Synod decided

i) the development of theological thought in the GKN as this has become more apparent in their recent Report 'God met Ons' ('God with Us') on the nature of the authority of Scripture and in their decision on homosexuality as an outflow from that development; and

ii) the confessional basis of the sister church relationship which relationship among Reformed Churches is true only if there is a common commitment to the Reformed confessional standards.

"To inform the GKN that on account of the divergence of the theological thought it is no longer true to speak of a sister-church relationship between them and our churches.

"To further inform the GKN that:

a. Synod considers the Sister Church Relationship and its provisions terminated.

b. Synod makes these observations and decisions with heaviness of heart, because for most of our churches the GKN are their mother church, and the GKN have always shown much true interest in — and given much assistance to — our churches.

c. Our churches wish to enter into Correspondence Relationship with the GKN to continue the discussion on issues which have caused the GKN and our churches to part ways and on other areas of concern."

Not every member of synod slept soundly the night after this decision was taken. If it was only for the reason that it was such a momentous decision. But the message is unmistakable: our churches have said: enough is enough! The general direction in which the GKN is moving is *not* the direction we want to take!

Relations with other churches

Synod felt the need to have a better insight into what church relationships are really about. Up till now we have only *two* categories of church relationship: *sister churches* (that's a quite close relationship) and *correspondence churches*.

A number of years ago the Christian Reformed Church in North America came with the concept of *churches in eccl-*

siastical fellowship. That's somewhat of a different category again. And there are even other reasons why Synod asks for some study on the nature and scope of such relationships, and then arrives at a blueprint for our future relation to other churches at home and overseas.

On the practical level we want to have some more contact with the Geredja Kristen Indonesia, and the Nederlands Gereformeerde Kerken (they used to be known as the 'Buitenverbanders Vrijgemaakt').

Overseas missions

How grateful we are for all the work done in Indonesia. We will go on to support a student chaplaincy work at the University in Kupang (Timor), and within two years we hope to send out a youthworker from our churches, to assist the churches on Timor.

Our Mission Board will also continue support for small projects which will arise from the work of the student chaplains. And a good coordination with the World Diaconate Relief ministry of our churches is, of course, very important. We are keen to see how our closer contacts with the Geredja Kristen Indonesia will be of benefit to them and to us.

World Diaconate Relief

What a marvellous ministry to extend the mercies of the Lord Jesus Christ to a world in agony! We were all thrilled to hear most encouraging news as regards the *giving* by our people. During the three years 1978-1981 the churches gave more than \$200,000. That is *twice as much* as the previous three years!

The report of World Diaconate always makes for great reading. Who of us is not familiar with the transmigration work in Belitang, South Sumatra; the health and nutrition project in the Philippines; the relief work in Indonesia and Timor. And then over the last few years a new avenue of service has come up: the needs of the South East Asian refugees. A special sub-committee in Tasmania will assist in this work, in which quite a few congregations are now involved.

Divorce and re-marriage

Much good work has been done by the study committee. The subject is far from simple, but there is certainly an urgency about it. For the time being, the report and pastoral guidelines are recommended to the ministers, sessions and churches for guidance in counselling persons concerning divorce and re-marriage. More study will be done by the committee.

The booklet 'Leave and

Cleave' on pre-marital counselling and instruction, prepared by the Rev. W. Van Schie, will be printed and distributed amongst the churches. There is much valuable material in this booklet, and even though one may not follow it to the letter, it provides good starting-points for discussion.

Reformed Theological College

Synod recognized the present situation to be one of stability and consolidation. The delegates gratefully heard of decisions which will lead to the establishment of a department of Christian Education.

Synod expressed its desire to see the men sent out from the College to open the Word to our churches be enabled to do so both faithfully and relevantly, both with a good grasp of the text and imagination, so that the 'school of the prophets' under the good hand of God produce prophets indeed.

Already for some time now work has been done on a 5-year course at the College. Synod was happy to endorse in principle the steps so far undertaken towards expansion of the course for the B.D. degree at the RTC to include two preparatory years and three theology years proper.

It is expected that the change-over to this five-year course will have taken place before the next meeting of Synod in 1985.

Synod also decided to recommend the cause of the RTC to the members of the Reformed Churches of Australia and to urge them to support the College with their prayers, private membership and gifts, so that it will become less necessary to rely on quota from churches for its regular income.

Back to God Hour

The broadcasts of the Back to God Hour will be maintained, but Synod would like to see a strategy developed so that the broadcast ministry of our Reformed churches can be maximized to promote a thrust and a back-up to the work of Home Missions in our country.

Synod also asked the committee to give special attention to the follow-up of listeners' responses, and to keep the churches informed on the

development of the radio ministry and the response to it.

In some quarters questions have been raised as to the present effectiveness of the broadcasts, mainly since no city stations are willing to carry the program. Synod has clearly decided in favour.

Reformed Ecumenical Synod

Due to the fact that the Rev. A.I. DeGraaf has been so very closely involved in the R.E.S. for a number of years, the information on the activities of the R.E.S. is always extensive. I cannot possibly include all the recommendations, but here are at least some of the more important ones.

"Synod decided:

— "to urge all our sessions again to have fervent prayers made for South Africa, and for the efforts of the RES Interim Committee there, that God's children in that land may be blessed with success in leading the way to reconciliation and racial justice before it is too late.

— "to charge the Ecumenical Relations Committee to address themselves to the relationship of our white sister churches in South Africa, to the unjust policy apartheid."

Synod was gladdened to hear from the South African delegate, Prof. d'Assonville, how the Reformed Churches in South Africa (the GKSA) have for many years indeed made the effort to take real issue with the unjust aspects of racial policies and legislation.

An important decision was made with reference to the aboriginals in our own country. Synod decided:

a. To formulate a statement, in consultation with recognized representatives of aboriginal Australian organizations, concerning the attitudes of our Reformed Churches to aboriginal Australians, with respect to the past and the future.

b. To seek endorsement of this statement from the classes of the Reformed Churches of Australia.

c. To distribute the approved statement: i. To the Reformed Churches of Australia; ii. To the representative Aboriginal organizations; iii. To the Federal and State governments."

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People

Art should be part of everyone's life, says Cupido

Margaret Griffioen
C.C. staff

Artist Matthew Cupido moved to Nova Scotia on May 17 after living in Toronto for nearly ten years.

Cupido is well known in the Christian Reformed community for his paintings, prints, wood cuts and sketches, as well as in the rest of the Canadian community.

He came to Canada in 1955 at the age of 16 with his family from Dordrecht in the Netherlands, where he had already begun to paint and sketch at the age of five.

Cupido's theme for his work has always been "The earth is the Lord's and the fullness thereof..."

"If I didn't use my gift from God then other people would go poor," said Cupido.

Cupido has lived in British Columbia, Alberta, Saskatchewan and Ontario. His move to Nova Scotia will help complete his saturation of Canada, making him a true Canadian artist.

Cupido has held many exhibitions across Canada and around the world, as well as being featured on the national

Christian television network in the Netherlands and various Canadian television programs.

"One of the most important aspects of my life is to educate people in the arts," said Cupido.

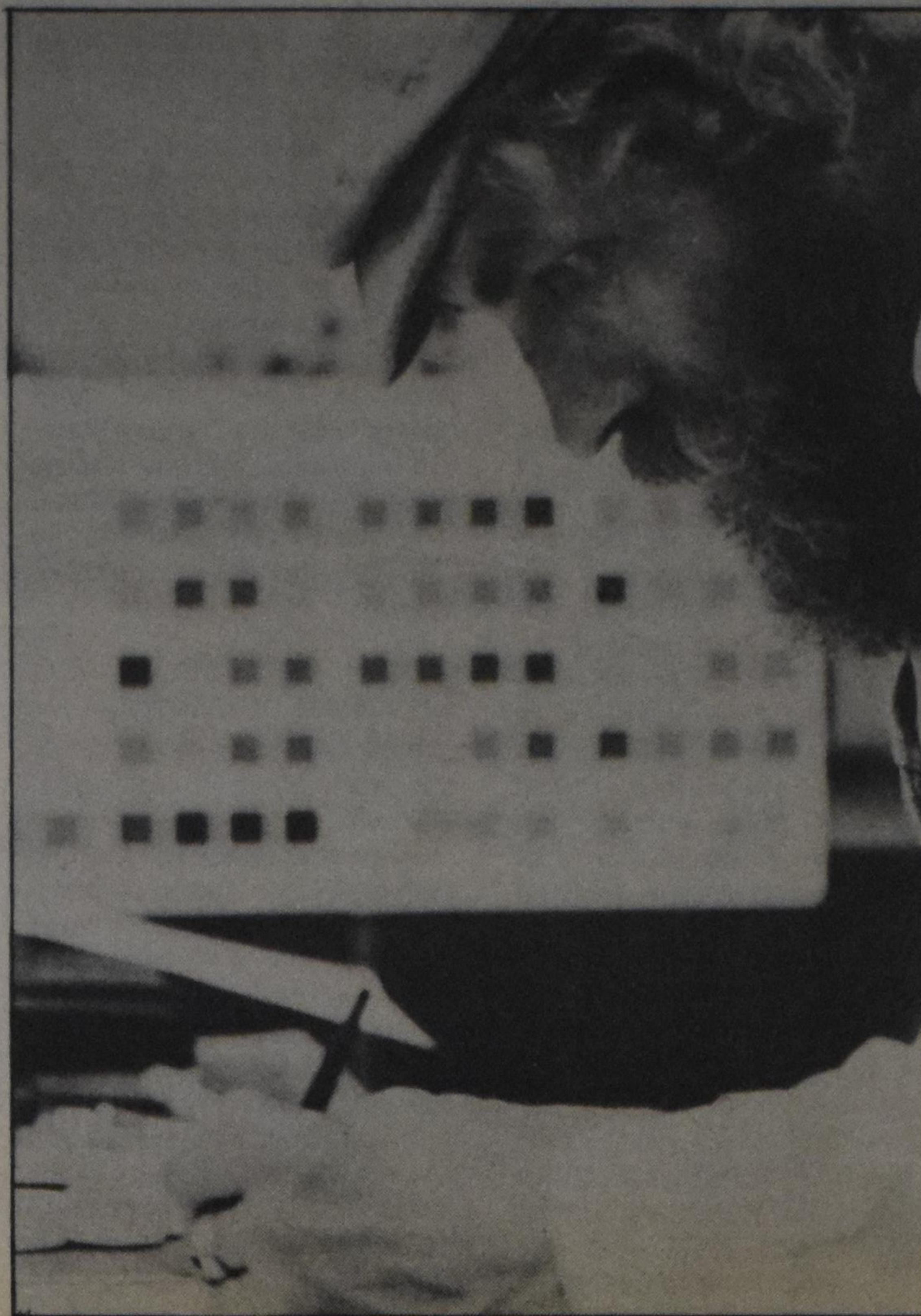
"My profession as an artist is, number one, to paint and, number two, to educate. Educating meaning I have to bring a consciousness about art firstly to the Christian community and secondly to the community at large."

"Society must realize the potential of the arts as it refers to their well-being and the well-being of the community."

"I think it's been too long that both school and society says 'nichts' to the arts. Since a child this has bothered me."

Cupido compares the arts to salt on potatoes. "You can eat potatoes without salt, but they are better tasting with it. So too the world is better with art created for the glory of God."

"We are living in a society which is more industrialized than artistic. I think it's becoming more artistic because the arts are being recognized as a necessary element in societal and communal growth."



Matthew Cupido

Cupido is involved in visiting elementary schools and speaking to the children.

"Kids want to have fun," said Cupido, "and that's part of the arts; to be creative, to touch and to have fun, no matter what form of art, but of course in the realm of creation."

If allowed to change one thing immediately in the methods of educating the arts, Cupido said he would "probably make the arts compulsory in the schools at every level."

"I would not have the stringent type of curriculum that they have. I would have teachers look for the gifts and aptitudes of the child and have them encourage the child in whatever they have the most talent and liking for, whether it be in painting, drama, music or whatever; that is what I would do."

Cupido would like to see children develop their talents, whether great or small, without the pressures from society to do something which in their eyes is more wise.

"This may happen," said Cupido, "but it may take too long. It is necessary that it happens now."

No matter where Cupido and his wife Willie live, his message of the need for education in the arts will be spread and some day the arts will be "a part of everyone's life."

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When Cupido hosts an exhibition he always attends in order to talk to people and to help with their education in the arts.

Have fun

One of the most important aspects of education in which

Salem mobile

A Personal Enrichment Weekend is planned for the middle of June at the Toronto Salem Clinic.

People interested in attending may contact Merrill Scott at (416) 223-7177.

Women's group

Salem clinic as an ongoing women's group meeting at St. Paul's United Church, Brampton on Mondays from 6 - 8

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p.m. They are known as a "problem-solving group". That is, participants present to the group certain patterns, struggles, or burdens for which they are willing to contract for change. Together they then encourage each other to take responsibility for making those changes and offer strong support. It is a very energetic and loving group, limited to eight members. Right now there are a few openings. If you are a woman wanting to make some changes in your life, but in need of a support base from which to do that, call the Salem Clinic in Toronto at 223-7177 and leave a message for Jenny to return your call.

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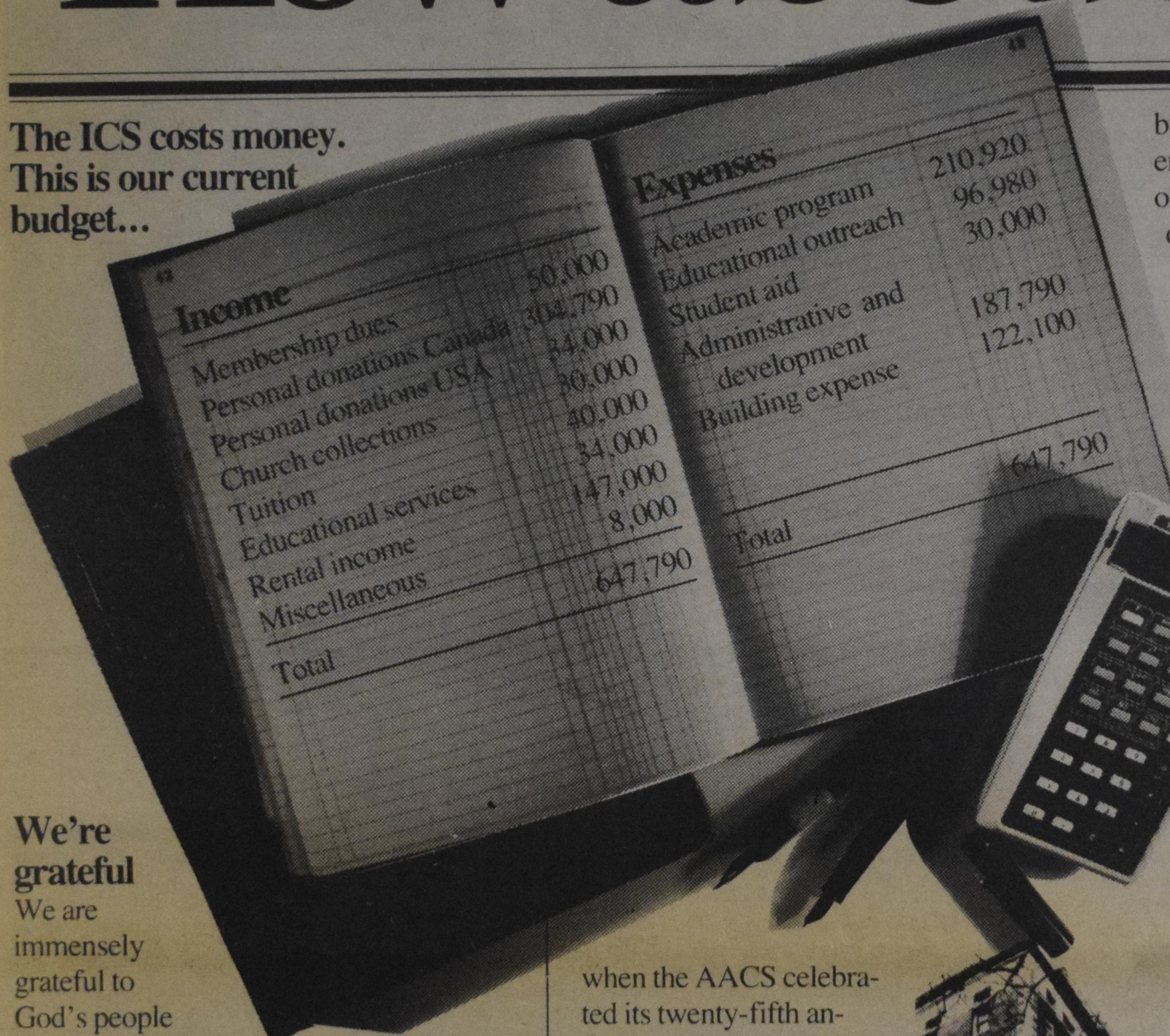
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Education

How about \$25

The ICS costs money.
This is our current
budget...



Income	
Membership dues	50,000
Personal donations Canada	302,790
Personal donations USA	34,000
Church collections	30,000
Tuition	40,000
Educational services	34,000
Rental income	147,000
Miscellaneous	8,000
Total	647,790

Expenses	
Academic program	210,920
Educational outreach	96,980
Student aid	30,000
Administrative and development	187,790
Building expense	122,100
Total	647,790

We're grateful

We are immensely grateful to God's people who have made our mission possible for the last twenty-five years with their personal, spiritual, moral and financial support. It is simply amazing what 2000 Canadian and 500 American supporters have done for the ICS.

Solid but small

Our support base is solid. It is also too small to continue, let alone expand, our present level of operations. In view of this,

when the AACCS celebrated its twenty-fifth anniversary last November, we launched a \$500,000 campaign to stabilize our finances and to reach our new objectives. The first objective, to meet our needs as of December 1981 has been achieved.

Our new objectives

We have to meet our

budget needs as of June 30, 1982, the end of our fiscal year. We ought to pay off our \$225,000 mortgage by the due date of June 30, so that we will not be faced with a crippling increase – from 9% to 19½% – in interest payments. We want to put your money into action, not into interest. We would also like to pay off as much as possible of the \$250,000 that has accumulated in loans over the last ten years. This is a large order, but not impossible. It **can** be achieved!

Our request

The Dutch Reformed community in Canada consists of 25,000 families and single adults. The Christian Reformed Church in Canada, all by itself, consists of 20,000 families and single adults. If each of you sends us \$25 before June 30, our campaign goals will be reached.

Please consider this request prayerfully.

Our Anniversary campaign goal is to pay off the \$225,000 mortgage on our building on College Street in Toronto. Help us put your money to work in our programs, not in interest payments.



The Institute for Christian Studies

An institution of the
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Toronto, Ontario

The Institute for Christian Studies
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- ☐ Enclosed is my cheque for \$25 or \$_____
- ☐ Please enter my name as a member of the AACCS
- ☐ Please send further information
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Support the mission of the AACCS

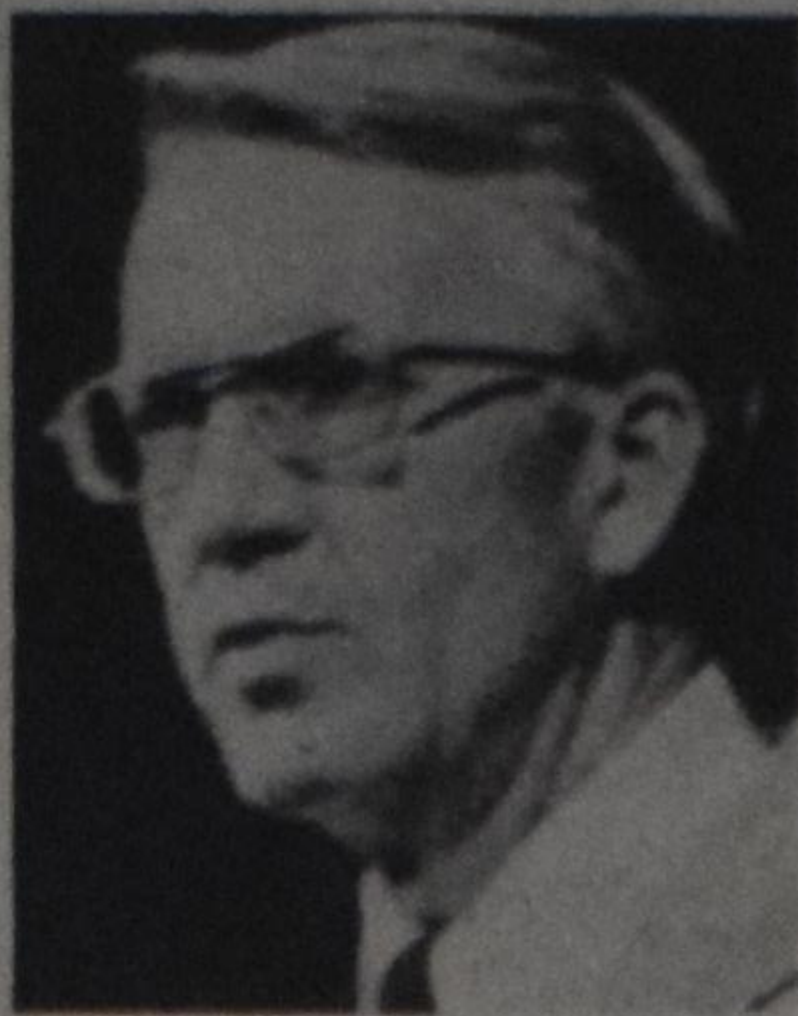
Education

Chalk Marks

by Harry A. de Vries

Fuller appointed as president

PHILADELPHIA — The Rev. George C. Fuller, Th. D. has been appointed by the Board of Trustees of Westminster Theological Seminary as President for its Philadelphia campus. He will begin his duties on August 1, 1982 upon the retirement of the Rev. Edmund P. Clowney, D.D., who has been President since 1966. In announcing the appointment, Kenneth L. Ryskamp, J.D., Chairman of the Board of Trustees, underscored Fuller's administrative and academic qualifications, along with his pastoral experience.



George C. Fuller

Before coming to Westminster in 1978 as a Lecturer in Practical Theology and Director of the Doctor of Ministry Program, Fuller served four pastorates in the United Presbyterian Church and taught at Northwestern College (Minneapolis) and Reformed Theological Seminary (Jackson).

Dr. Clowney, who completes thirty years of service at Westminster this year, will continue to teach at the Philadelphia campus next year and has been asked to serve part-time as President of Westminster Theological Seminary Ministries, an umbrella organization linking the Philadelphia campus with two other centres near Miami and San Diego which were opened in 1979 and 1980, respectively.

Hamilton College looks ahead

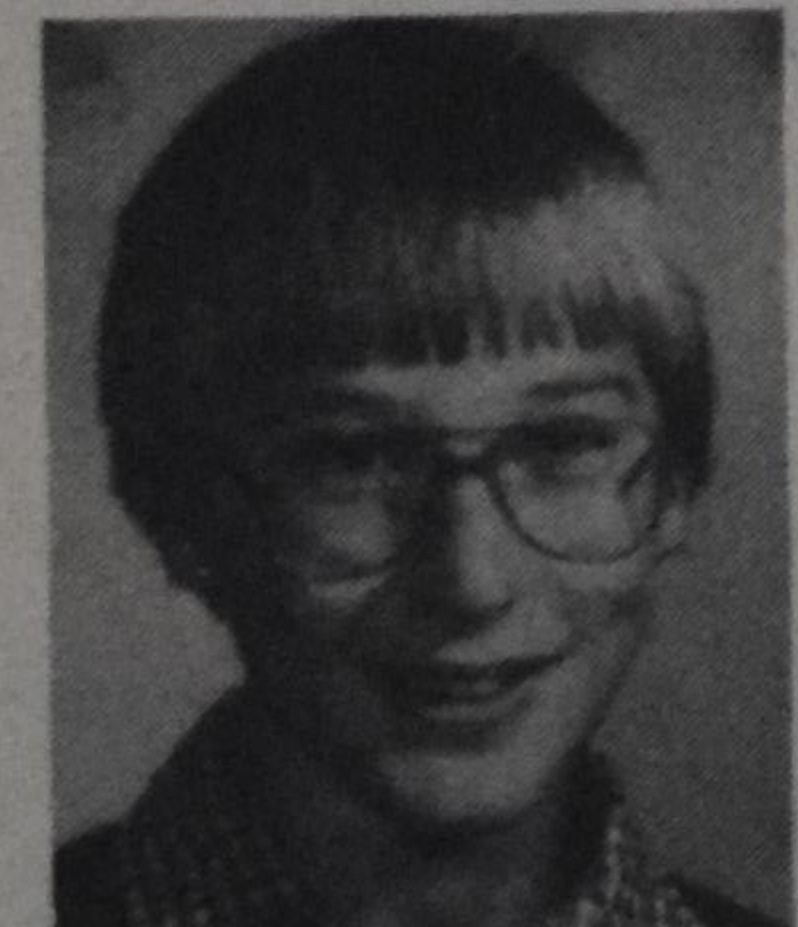
At the April meeting of the Board of Governors of the Theological College in Hamilton the Board decided to direct its Property and Finance committee "to pursue the purchase of a piece of vacant land within 5 miles of McMaster University for the purpose of the future relocation of the College." In the meantime, some structural changes will be made in the existing building to provide another lecture room and to relocate the library. The Board requested the faculty to "recommend a nominee or nominees to fill the position of a full-time professor, preferably in diaconology" before September of this year to replace Rev. G. Van Dooren who is retiring as lecturer in diaconology. He was appointed as temporary instructor for the next school year. Chairman of the College Board now is Rev. D. Vander Boom; Vice-chairman, Rev. J. Mulder; Secretary, Rev. M. Van Beveren; and Treasurer, Mr. H. Dantuma.

Cooperative College appeal for students

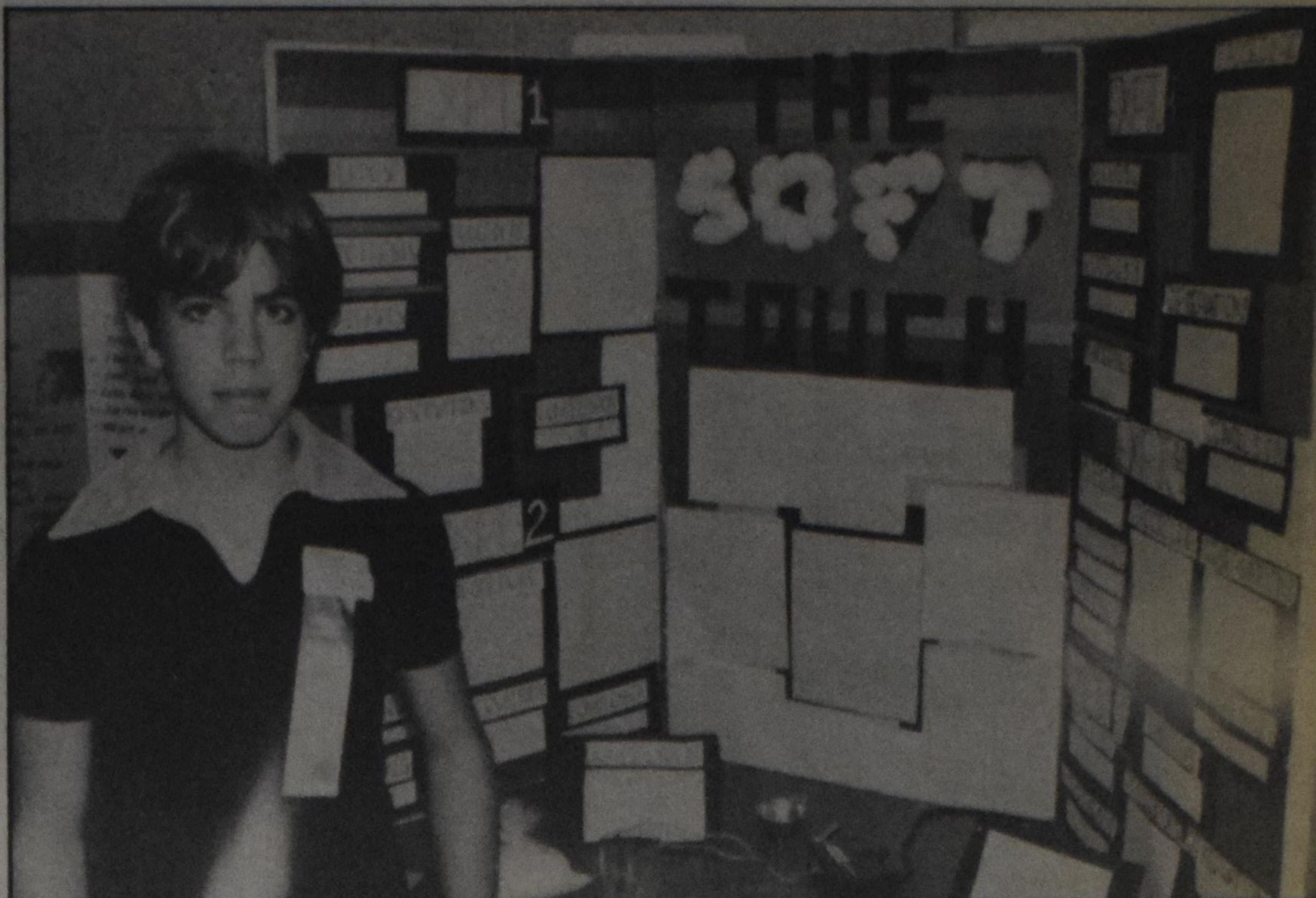
There are currently a total of 4,500 students in the Christian Reformed community out of a possible 11,000 to 12,000, attending one of the five church-related colleges: Calvin, Dordt, The King's, Reformed Bible College, and Trinity. The colleges want to change that trend. In a letter signed by four of the college presidents, and sent to all Chr. Ref. pastors, some time ago, the pastors were asked to submit the names of students in the 18 to 21 year-old bracket attending public schools and whom the colleges might contact as prospective students. Names of the estimated 7,000 students are to be sent to Donald Lautenback of Calvin, who will in turn distribute the list of them to the four colleges involved as well as to The King's and Redeemer.

Doorway to a world of knowledge

Nearly 300 elementary and Christian high school students entered this year's CSI Textbook Poster Contest. Curtis Korver of the Red Deer (AB) Christian School was one of the two winners in the secondary school category, Shelley Kersten of the Hamilton (ON) Chr. High the other one. "The meaning of this picture," writes Curtis, "is that when you open a Christian textbook you open up a world of knowledge. The good thing about Christian textbooks is that they make it clear that God is the maker and ruler of all things. He controls the world we learn about." Congratulations, Curtis. His plans for the future? "I hope to attend university," he informs us, "although I do not yet know what for." Our best wishes to his future endeavours. In academic terms, though, you might ask, what mark would an art teacher have given this Canadian student, eh?



Curtis Korver



SCIENTISTS AT WORK: David Jenkins of Sarnia Christian School was proud to display his project on "Soft and Hard Water" at the 1982 Lambton County Science Fair. His project took second place. Other Sarnia school students at the fair were: Paivi Janhunen with a project on "Crystals," Mike Kooy with his "Pulleys," Joyce de Jong with "Reactions of Solids to Heat," and Tom Reeves with "Dehydration of Food" which took first place.

Religious plurality within the public school system

Wilma Binnema Vander Schaaf
Edmonton

The final session at the Religious Studies and Moral Education Council Conference was entitled: "Educational organizations respond to religious plurality in schools". Representatives from various organizations and institutions were part of a panel and addressed this topic.

The president of the Alberta Teachers' Association (ATA), K.M. Kryzanowski, stated that the ATA has no policy on whether moral and religious education ought to take place in school. "It is a stance of silence," he said. He also felt it was appropriate for the ATA to have no policy or stance on this issue.

Personally, he felt that moral and religious education was the prerogative of the home and the church. Although it seems to be a hot issue, Mr. Kryzanowski had not perceived a great deal of interest among teachers. Individual schools were free to participate in religious education, but the participation of the students in such a program should be voluntary.

An executive member of the Edmonton Public School Board Trustees, Elaine Jones, said that with 65,000 students and 3,000 teachers and 182 schools in the public school system in Edmonton, one could expect diversity. There are alternative schools within the public system now, for instance, the Waldorf School, schools according to age groupings, and Hebrew schools.

Personally, she felt that religious and moral education was to be part of education. She pointed out that "values permeate our lives and all of the curriculum. There should be no religious education program as such and faith cannot be taught as fact."

She said that the response to the need for religious education should not be to withdraw children from the public school system and to put them in a Christian school with basically the

same curriculum. The education in the public schools could emphasize common beliefs and help students understand different beliefs.

Ann Laskosky, the chairman for the Camrose Catholic School Board, agreed that religious and moral education is necessary as part of education. "Man is a spiritual being," she said. The Catholic Schools do not exist to indoctrinate and to teach religion as a prime reason for their existence. "Rather," she said, "we try to synthesize faith and life, faith and culture."

A representative of the University of Alberta, Department of Physics and Secondary Education, was Wytse Brouwer (also a member of Third Christian Reformed Church in Edmonton). He said that religious education ought to permeate all education, giving meaning to all other subjects. There is an increasing interest in the idea that scientific theory is guided by a metaphysical framework. "Neutral, objective, unbiased studies, are no longer accepted but are admittedly guided by a metaphysical view of the world."

The type of religious education should be focussed, in Dr. Brouwer's opinion, on "tolerance, ecumenicity, commitment and service rather than on sectarian religious education." Students who come into contact with different religious viewpoints can gain a firmer belief in their own faith so that that "belief is not by accident of birth but by something firmer, more lasting." Religious experience and commitment is part of everyone's education.

Based on religion

The Edmonton Christian Schools were represented by John Vanderhoek, Curriculum Coordinator for the Christian Schools in Edmonton. "Everyone is a religious being." People base their decisions on their religious stance, even though that stance may not be articulated.

That stance or belief is the reason for the existence of Chris-

tian schools; as clearly stated by John Vanderhoek. The philosophical base is shared by the parents and students. The schools ought to help the students understand their religious presuppositions. Therefore, rather than teach church doctrine, the school affirms a basic direction.

The panel reactor was Dr. Sid De Waal, president of The King's College. He, too, stated that moral and religious education permeates all of education. "This is evident in our works; it is not necessary to show that in God-talk. I can't separate one aspect of my life from my faith commitment."

For the educator then, as well as the student, "to lay aside the religious presuppositions is like denying the humanity of the teacher." Whether we believe it or not, "all humanity is from and to God." Keeping that in mind, the purpose of education and our educational institutions takes on another meaning.

Dr. De Waal challenged one idea that had emerged several times during the conference as well as during the panel. He questioned how realistic it was to find universal moral principles we could all agree to. Could we really have the plurality we desired within one school system?

Dr. De Waal said that there were different types of responses to the need for religious education in the schools. Some, he conceded, were reactionary and partisan. Some were more wholistic and directional. During the question period that followed, the Christian schools were challenged to become more involved in the Religious Studies and Moral Education Council. Their input would be valued. (Their membership would be of an associate nature since Christian school teachers are not members of ATA — see article by Sue Duiker, May 28, 1982 issue).

The dialogue, based on a common concern for religious direction in the schools, was challenging and affirming for Christian education.

Education

Christian school sparks public debate

John Hlemstra

The place of religion in public schools has been a point of heated debate throughout contemporary North America. In the Canadian constitutional tradition, however, the principle concerning the separation of church and state has less legal strength than in the United States.

Under the provisions of the British North America Act (Canada's "old" constitution), Protestant and Catholic schools were granted equal status and were given equitable funding. In addition, most Canadian provinces have introduced partial funding for "private" schools based on various religious or philosophical bases.

In the province of Alberta, "public" has not automatically meant Protestant. In each school district, the (Catholic or Protestant) school system with the most pupils was dubbed the "public" system. Consequently, in a few towns, the Catholic schools became the "public system" and the Protestant schools became the "separate system".

In the 1973 effort to address the problem of an increasingly diverse society, the Calgary Board of Education enacted its now infamous policy of allowing alternative schools. The first schools developed under this provision were the Plains-Indian Cultural Survival School and two Hebrew schools. Because these schools could easily be characterized as ethnic or cultural, they were ignored by the general public and overlooked by those zealous to expose any hint of "religious discrimination" in our "tolerant" society.

The formation of the Logos Christian School in 1979 proved to be the spark which ignited the "religion in the public schools" bomb. This school was founded by Christian parents who felt that Christianity must permeate the substance of each subject in the curriculum. In its first two years of operation, Logos Christian School thrived — demonstrating high levels of academic achievement, strong parental involvement and support for the school, and a rapidly growing waiting list numbering just under 1,000 pupils.

In response to the growing controversy surrounding the Logos Christian School, the Calgary Board of Education sponsored a public hearing on "religion in public schools" to test public reactions. Calgary citizens responded enthusiastically, stretching the hearings out to three evenings.

The public arguments fell into three main camps: (1) ban all religion from the classroom, (2) add a voluntary half-hour of religious instruction on to the normal curriculum, and (3) continue with the current program of religious and other alternative schools alongside the "regular" public schools. The presentations ranged in character from rational, legal arguments to emotional testimonies of personal faith.

Several Calgary members of the Committee for Justice and Liberty (CJL) formed a taskforce to draw up a submission for these hearings. The main argument of the brief could be summarized as follows:

1. We must recognize that society is composed of groups and individuals adhering to a plurality of value viewpoints.
2. The creation of a "neutral" or "value-free" education system is a myth and impossibility.
3. Parents must have the primary right to choose an education for their children.
4. A public educational system must be public justice to everyone, not just those who adhere to the majority's viewpoint.
5. A public school system should be pluralized to adequately address the diversity of religious and philosophical groups in our society. Calgary could begin to achieve this objective, in its current level of development, by promoting the formation of a variety of parental choice schools.

Equality

The development of alternative schools in Calgary has again focussed public attention on serious questions of educational justice. Ultimately, the Province of Alberta, the level of Canadian government responsible for education in the Calgary area, will have to decide this issue. Until this problem is resolved, minority groups will continue to oppose the government monopoly on public education.

The CJL in Alberta (Calgary) presented a brief to the Education Hearing on the Place of Religion in the Public Schools in February. The board of trustees resolved the issue in favour of all alternative schools by voting to retain the present policy. However, this is now being appealed.

It is now clear that this issue has become a provincial one and subsequent articles in the newspaper affirm this to be so. It could be an awareness-raising issue among parents concerned about the education of their youngster and the justice of a pluralistic system.



FIDDLER OF THE SCHOOL: Kindergarten pupil, Daniel Sybenga, of Sarnia Christian School entertained at the Chatham area Christian school Fine Arts Festival.

Commentary

Involvement in public education

Wilma Binnema Vander Schaaf

Next to Home and Church, we, in our tradition, have organized our energies to set up a school system in response to the cultural mandate and the belief that Christ is King in every aspect of society. The result, and the input of sheer devotion, financial commitments, a high level of organization, increasing quality of education and resources is truly commendable. I believe that our school systems have been recognized as such. Praise God!

There are at least two interpretations of the "cultural mandate" which are both at variance with and complementary to each other. One with which we in our reformed tradition are most familiar is to establish organizations and institutions to speak to and deal with particular dimensions of life, most notably education and labour. The other interpretation is to influence contemporary society by direct involvement in its structures and institutions and participating in its political process.

The public school system (particularly here in Alberta as I'm aware of it) is becoming aware of the public's discontent with the system. There is an expressed need for alternative schools and for moral and religious education.

An article printed recently in the Edmonton Journal quoted Calgary Public School trustee Anne Tingle as saying: "Alternative schools must be developed within Alberta's public system or private school expansion could bleed the public system dry." And "... public schools must develop alternatives within their own systems. In Alberta the strongest demand for alternatives comes from religiously oriented groups."

She also stated that dissatisfaction seems to come from alienation and lack of moral perspective, discipline and parent participation. But rather than criticizing this new trend, Mrs. Tingle called this search for new approaches a "bright flame of initiative sweeping across North America."

Perhaps when we read this we could feel slightly self-righteous. After all, haven't we found a solution to this problem long ago by establishing our own schools? In one sense we have.

Where are we going to be when the call for religious education, moral direction and parental involvement within the public school system becomes irresistibly strong? Will the temptation be there for us not to care simply because our own successful system is in place? Or will we and are we challenged to broaden our cultural mandate to care for more than our own covenant children but also for the children of society as a whole?

I am not saying that we must then abandon our own schools in favour of public school with religious education. I am saying that we cannot afford to ignore the struggle of other Christians to uphold moral and religious values in the public school system. Plurality among the school systems may mean religious plurality within the public school system, too.

At the Religious Studies and Moral Education Council Conference held in Edmonton, three people who are related to our Christian school system in some form, were asked to be present. Our viewpoint on religious education is being consulted and we are being challenged. We are listened to and respected and we are being asked to participate in a common struggle. Are we prepared to meet that challenge?

The invigorating aspect of such a conference is to realize that there are many deeply concerned Christians out there. Their response to the need for religious direction in education may be quite different from our response. Is it less valid? Is it less relevant?

If we've spent all our energies, financial resources and organizational abilities exclusively on our system and have nothing left for the education of our neighbour's children, then haven't we limited the mandate to find and further the Kingdom of Christ everywhere? I happen to believe that the two interpretations of the cultural mandate can be complementary to each other.

Meeter Center for Calvin dedicated



Meeter Center

Calvin College and Seminary dedicated the H. Henry Meeter Center for Calvin Studies May 5th. It is a new, three-floor wing of the library housing the schools' extensive collection of books and other materials about John Calvin and Calvinism, and is named in honour of the late Dr. H. Henry Meeter (1886-1963),

who taught Bible at Calvin College for many years.

The schools' motto is from John Calvin: "My heart I offer to you, Lord, eagerly and earnestly." This is reflected in the schools' symbol, also derived from the great reformer, which shows a hand holding a heart, surrounded by the motto. It was no accident that the dedication hymn was John

Calvin's own hymn, "I Greet Thee Who My Sure Redeemer Art."

The new wing, which was made possible by grants from Mr. and Mrs. Hugh Meeter, the Pew Memorial Trust, and others, also houses the Calvin Center for Christian Scholarship and the Colonial Origins Collection.

Issues

CCRCC — Quo Vadis? #4

Rev. Raymond J. Sikkema

I concluded my last article by stating my concern that the CRC in its statement of Basic Principles 1:03 holds before the government of Canada a secularized version of the law of God. Is there reason for such concern? On what grounds?

I have pointed to two areas of concern. First of all to this, the failure of the CRC in 1:03 to say clearly that the Lord, in the "first and great" commandment, asks His covenant people to love Him because of who He is. And, secondly to this, the failure of the CRC to say clearly that the Lord, in the second commandment, asks of me a love of the neighbour that is a conscious reflection of my love towards my God. It is that failure to listen carefully to the Scriptures that leads the CRC to communicate to the government another gospel, namely, the Social Gospel.

And my concern is not at all alleviated when I look carefully at the concluding sentence of 1:03, "Therefore, as citizens we are responsible for

the protection of creation and for the pursuit of justice, the shalom of God."

A couple of questions need to be raised here. Who are meant by these "citizens", and what is meant by "the pursuit of justice, the shalom of God?"

It is indeed true, "all people are commanded to love God and their neighbour". But it is also true that very many people refuse to do that. I do not talk about failure here. All people fail to love God and their neighbour as they ought. And we may well remind ourselves of that, and call each other to repentance and to greater love and devotion.

But, there are many people who refuse to love the Lord and their neighbour according to the demands of God's law. They rebel against the Lord. They refuse to listen to God's word. And that is an altogether different thing.

And then you see my problem. If by "citizens" are meant "the citizens of the Kingdom of Heaven", or "the membership of the Church of Jesus Christ", my problem is, why was that not clearly stated? If, however, by "citizens" are meant "all the

inhabitants of the land" my problem is, can all these citizens — believers and unbelievers — work together in "the pursuit of justice, the shalom of God"? Will they even agree on the meaning of justice?

As Reformed Christians surely we mean by justice the justice of the covenant. Surely we *don't* mean a democratically determined doctrine of fairness. The former is dependent for its meaning and content upon the Scriptural revelation of the Lord. The latter is dependent for its meaning and content upon the whims of men as they are tossed about to and fro by the various spirits of the age.

But, if it is the justice of the covenant that is meant, that is never explained. Nowhere is the government told in the Draft Proposal (which is the Church's witness to the government) that the justice of the covenant includes a recognition, also from the government, (1) that the Lord is sovereign over all, (2) that His word was given as the lamp for our feet and the light on our path, (3) that obedience to that Word is unto life and disobedience is unto death, (4)

that Jesus Christ is Saviour and Lord, through whose atoning work redemption was accomplished, by whose Spirit we begin to live not only according to some, but according to all the commandments of the Lord.

I read none of that in this Draft Proposal. I do read that justice and "the shalom of God" are placed in apposition to each other. But who could find out from this document that the Shalom of God is rooted in Jesus Christ? Who could know that the Shalom of God will forever escape all those who deny Jesus Christ?

Good will

It strikes me that a government official reading this Draft Proposal could come only to one conclusion. The government must (1) recognize "the diverse value communities", the "various value and faith communities", "the country's several value communities ... and their respective responsibilities" (2) do fairly by them all, and the result will be that (3) the Shalom of God will descend upon the nation.

As a matter of fact, that official is told that the government must not hesitate to remind the membership of the various (faith and) value communities "of their respective responsibilities". When the government does that faithfully, why then "the resultant creative tensions" which quite naturally exist between these various communities will be "harnessed by a common sense of purpose" (cf. 1:13).

With one deft stroke the uniqueness of the Christian faith, its claim to exclusivity — ("in none other is there salvation, and no other name has been given under heaven by which we are to be saved than the name of Jesus Christ") — with one deft stroke that uniqueness and claim to exclusivity is neutralized. All individuals, groups, and institutions are to be assumed to be of good will. They all have a "common (sense of) purpose".

But is that true? I for one do not believe that. I do not believe that there is a unity of purpose among the various individuals, groups, and institutions of the land. Neither do I believe that a secular government may assume to itself the responsibility to call all the various value and faith communities to a common sense of purpose. What could possibly be the foundation for such a "common sense of purpose" seeing that the Scriptures are not confessed to be that by the various individuals, groups, and institutions of the land?

Idolatry

At this point it may be helpful to look at Article 36 of the Belgic Confession. This article, in defining the respon-

sibility of the government, says: "Their office is not only to have regard unto and watch for the welfare of the civil state, but also that they protect the sacred ministry, that the kingdom of Christ may thus be promoted."

You must realize that this is an abbreviated version of the original text. The original text said: "Their office is not only to have regard unto and watch for the welfare of the civil state, but also that they protect the sacred ministry, and thus may remove and prevent all idolatry and false worship, that the kingdom of antichrist may be thus destroyed and the kingdom of Christ promoted."

The last part, starting with "and thus may remove and prevent all idolatry and false worship" was dropped because its inclusion "opened the door to the notion of a state-church, one denomination of Christians within the land which would enjoy governmental approval and support." (*The Church's Witness to the World*, P.Y. DeJong, p. 407).

I think most of us would agree that in as much as such a door was opened by this statement it should be closed again. But it should not escape our attention that our fathers were concerned that "idolatry and false worship" were a danger to the state which must, therefore, be kept in check if not eradicated. Well now, idolatry according to Lord's Day 34 is, "having or inventing something in which one trusts in place of or alongside of the only true God, who has revealed Himself in His word."

My question at this point is this: Is the doctrine of the common good, or of "a common sense of purpose" not the doctrine of idolatry? Is that not a doctrine which the Church of Jesus Christ can never condone, let alone advocate?

I asked myself, why did the formulators of the Draft Proposal not quote, or speak within the confessional framework of, the proposed substitute statement recommended by the CRC to other Reformed Churches accepting the Belgic Confession? That substitute statement reads as follows: "And being called in this manner to contribute to the advancement of a society that is pleasing to God, the civil rulers have the task, in subjection to the law of God, while completely refraining from every tendency toward exercising absolute authority, and while functioning in the sphere entrusted to them and with the means belonging to them, to remove every obstacle to the preaching of the gospel and to every aspect of divine worship, in order that the Word of God may have free course, the Kingdom of Jesus Christ may make progress, and every anti-christian power may be resisted." (to be continued)

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Nuclear disarmament

Protest for Peace fills Edmonton streets

Wally van de Kleut
Edmonton

Some 1,000 Albertans marched for peace along Edmonton's streets on Saturday, April 3. A week earlier 600 people protested the proposed Cruise missile testing near the Cold Lake, Alberta testing site.

A week later on Good Friday 3,000 Torontonians protested against Litton Systems Ltd. for their involvement in the construction of electronic guidance elements for the Cruise missile. Similar protests in Calgary, Vancouver and Winnipeg have attracted equally large gatherings.

The number of people upset about the testing of the Cruise missile in Canada is growing steadily. Why is this happening? Are the protestors, as some suggest, liberal bleeding hearts or communist-inclined individuals? Are those who oppose the Cruise missile blind to the strength of the U.S.S.R. or the need for nuclear arms deterrence? What are the concerns?

The Edmonton protest on Saturday was a well-organized and restrained affair. The thirteen-block march from the Government of Canada building to Edmonton's City Hall took place in minus 18 degrees Celsius temperatures.

The marchers, stretching in a swath for almost three blocks long, and chanting "cruise out" and "All we are saying is give peace a chance," were comprised of children, young adults, middle-aged persons and a significant number of senior citizens.

Upon arrival at City Hall the protestors stood in the cold for close to an hour listening to peace-oriented songs and various statements. A spokesman for the Alberta Citizen's Anti-Cruise Committee enjoined the marchers to remember "that although we want the Cruise missile out of Canada, our primary goal is to see that Canada becomes a peacemaker" within the present precarious world situation.

Eric Stephanson, Lutheran chaplain at the University of

Alberta, emphasized: "For the sake of peace we need to risk our security and discover a new way, a new path to peace. Let's call evil, 'evil', and stop the nuclear menace which hangs like a death cloud above the world."

Statements made by a representative of Alberta's natives and by some Edmonton aldermen stressed the imminent threat posed by the testing of the Cruise missile on Canadian soil, and called

numbers and location extremely difficult.

Negotiate by strength

Hence, as a Project Ploughshares fact sheet concludes, this missile is not designed or intended to contribute to deterrence of nuclear war. Highly accurate, and intended to initiate nuclear attack on Soviet military installations, "the air-launched Cruise missile is to be deployed in support of first strike

pressured some of its NATO partners to deploy a total of 562 missiles (of which about 410 are Cruise, and 160 are Pershing) beginning in 1983. Millions of Europeans have organized petitions and marched against the build up of arms and against the Cruise missile. However, before the Cruise missiles are placed in Europe they must be tested.

The U.S. has chosen as its testing site the Primrose Lake Weapons Range near Cold

a freeze on the testing, production and deployment of the nuclear weapons by the Soviet Union and the United States.

He further stressed that "it is not unilateral disarmament that is being asked for. Rather, both superpowers must be pressed to negotiate mutual, balanced, and verifiable disarmament. Freezing further growth makes sense when both sides already possess the weaponry to destroy each other several times over."

Weapon-free

In an effort to point the superpowers in a peace-seeking direction, many groups and concerned citizens have supported the proposal to make Canada a nuclear weapon free zone. Wales, Scandinavia, and over 200 communities and states in the U.S. have already declared themselves to be nuclear-free zones.

The Cruise missile and the proliferation of nuclear arms is a life-and-death matter. Those who actively protest Canada's involvement in nuclear arms, not only see the frightening danger, but feel compelled to responsibly act. Our nation and the world cannot afford the inactivity of a silent majority.

The rallies across Canada indicate an increasing awareness that knowledgeable and concrete initiatives must be made for peace to have a chance. It seems the Canadian government is beginning to take this awareness seriously. Mark MacGuigan, Minister for External Affairs, has recently announced the decision to postpone signing an agreement to test the Cruise in Canada until after the United Nations session on disarmament in June.

However, the federal government continues to support the building of elements for nuclear weapons systems in Canada. It has given Litton Systems Ltd. a gift of \$26 million and an interest-free loan of another \$22 million. As long as this type of subsidization persists, Canada will continue to fall short in fulfilling its obligations to humanity.



for the government of Canada to nurture, rather than destroy, its credibility as a peace-making nation.

The Alberta Citizens' Anti-Cruise Committee, a coalition of fifteen local groups, including labour, churches and concerned citizens, organized the protest march.

"The significance of the Cruise missile," the Committee believes, "lies in its first-strike capability and upon the fact that its deployment in Europe will make negotiations for arms control virtually impossible."

The Cruise missile, which can be launched from land, sea and air, is designed to fly at an altitude of less than 300 feet at speeds greater than sound, and has a range of up to 3,000 miles. It is small enough to avoid radar detection, making verification of

scenarios." Once again one is looking at the mad and fatal idea of a limited, winnable nuclear war.

The testing of the Cruise missile will not induce the Soviet Union to more readily negotiate reductions in strategic weapons. As the Project Ploughshares factsheet points out: "Superpowers invariably claim the right to 'negotiate from strength.' American sea-based weapons in particular provide an invulnerable, second-strike deterrent to Soviet nuclear attack on the United States, and adding to this force weapons that have the characteristics of first-strike weapons does not strengthen deterrence, but creates incentives in the Soviet Union to strike first and to add new weapons to its arsenal rather than to negotiate reductions."

The U.S. government has

Lake, Alberta, because, according to Canadian Defense officials, the terrain is similar to that found around Moscow, and because if the Cruise crashes prematurely the area is 'relatively' uninhabited.

Douglas Roche, M.P. for Edmonton South, recently wrote to Prime Minister Trudeau urging the Canadian government to stop the U.S. from testing the Cruise missile on Canadian soil. Referring to Canada's global responsibility, Roche wrote: "The nuclear arms race has long since passed the needs of deterrence and now threatens the continued existence of life on the planet. We have met our obligations to our defence partners; now we must address our obligations to humanity."

Roche advocated that Canada support the campaign for

Peaceful protest over nuclear weaponry

Dear Sir:
I fear that the two recent editorials (April 23, April 30) by Ed Vanderkloet will not help Calvinist Contact readers develop a more biblically based perspective on the arms race. I believe we should be putting on God's spiritual armour and relying on God's strength (Ephesians 6:10,11), rather than relying on the Pentagon's armour and the strength of the neutron bomb.

Mr. Vanderkloet does exactly what he accuses others of doing: he engages in emotional appeals and overlooks some of the facts. Those advocating disarmament are characterized as "fanatics,"

"dangerous," "foolish," "irresponsible," and engaging in self-evident "absurdity." When you cannot refute the logic of someone's argument, attack the person or organization by accusing them of "muddled" and even "perverted" thinking.

It is a strange world indeed where those seeking peace are called "dangerous, foolish and irresponsible." Possibly, the apostle Paul refers to them when he says: "God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong" (1 Corinthians 1:27).

Certainly those advocating disarmament are idealistic. The

ultimate in idealism, however, is to believe that peace can be attained through ever more powerful and sophisticated nuclear weaponry and delivery systems.

It fails to occur to Mr. Vanderkloet that there may be well reasoned arguments on the other side. None of the groups mentioned, certainly not Project Ploughshares, is proposing unilateral nuclear disarmament by the NATO countries. Moreover, it is false to simply assume that the United States is only "catching up" to the Soviets in its present re-armament program.

Reputable organizations (such

as the Centre for US Defense Information, based in Washington, DC) build a strong case that the new generation of nuclear weapons (e.g. the cruise missile and the neutron bomb) are dangerously escalating the arms race, and encouraging the Soviets to respond. Moreover, the US maintains a clear superiority over the Soviets in the total number of warheads (approximately 9,000 to 7,000), and in the mobility and versatility of its delivery systems (land, air and water).

What role can the reformed Christian play in making this a more peaceful world? Sadly, Mr. Vanderkloet has nothing to offer here. I believe we have no

alternative but to raise up in peaceful protest so the world's leaders will know that we no longer accept the politics of war and death. Public events connected with the United Nations Second Special Session on Disarmament in June will provide such an opportunity.

Public pressure led to the Non-Proliferation Treaty and the ban on atmospheric testing (by the US and the Soviet Union) in the early 1960s. If we, who profess ourselves to be Christians, do not choose to condemn the escalating arms race and work instead for peace, who will?

John Kolkman,
Edmonton, Alta.

Nuclear disarmament

Project Ploughshares is "pacifist propaganda"

Ed Vanderkloet

My editorials in *Calvinist Contact* of April 23 and 30, 1982 on the disarmament issue have evoked different reactions. One of the responses was that I should furnish more particulars and be more specific in my charges. In this article I will attempt to do so, thereby running the risk of providing too many details. Nevertheless, for a better understanding of my earlier allegations I will take that risk.

Since the Council of Christian Reformed Churches in Canada has been advised to join the inter-church task force Project Ploughshares (PP, for short) and since I firmly believe that doing so would be a mistake of the first order, I will focus the attention on that group.

I obtained all my information from PP itself in the form of a kit entitled, *Dubious Sentinel: Canada and the World Military Order*, and of twenty issues of the *Ploughshares Monitor*, PP's own magazine. The twenty issues cover the period from April 1977 (the first issue) till March 1982.

In my *Calvinist Contact* editorial of April 23, I charged that PP is nothing but a propaganda tool in the hands of a group of people driven by pacifism, and that its publications are a constant hammering of militarism that supposedly dominates Canadian and Western political and economic action.

I want to make it clear that I have no problem respecting an honest pacifist even though I believe that his beliefs are mistaken. Nor do I blame a pacifist if he is not a passivist; like everybody else he is entitled to practise his beliefs. But the people who run PP are fanatic pacifists who do not eschew demagogic methods to convince us that the Canadian political and business estab-

lishments are bent on a militaristic course of action. Virtually every report presents so-called facts to portray Canada as a sinister accomplice in the iniquitous attempt to impose militarism on the world so that the rich may get richer and the poor poorer. Frequently, these reports are couched in language that reinforces that image. The following is an anthology that illustrates what I mean.

Military commodities?

In the April, 1977 issue of *Ploughshares Monitor* we are informed that "... the Canadian Government embarks on a military shopping spree that is unprecedented during peacetime," and that an issue of particular concern is "the vigorous growth of and official support for a Canadian defence industry, making Canada one of the world's major exporters of military commodities."

These bald statements are false innuendoes considering the fact that Canada is woefully weak due to years of alarming neglect of its armed forces, and remembering that Canada's share of arms exports is .05 percent of the world total.

As to the sorry state of affairs in Canada's armed forces, this was forcefully and graphically illustrated in a CTV presentation entitled *Paper Warriors* on May 2, 1982. But what are these military commodities that make us "one of the world's major exporters ...?"

Well, over and over again, *Ploughshares Monitor* tells us that Canada sells military aircraft and aircraft engines to such militaristic nations as Israel, Bolivia, Brazil, Thailand, Kenya, Saudi Arabia, etc. The planes are transport aircraft such as the Caribou, Buffalo and the Twin Otter (that gentle butterfly of a plane, as one passenger recently described it). They also

include the CL-215 amphibian plane used in Canada as a water bomber to fight forest fires. Engines are delivered by Pratt & Whitney Canada Ltd., to power the Brazilian EMB-110 and the Israeli ARA, both described as "light transport aircraft," and the Bell 209 and 212 helicopters used by Israel, Venezuela, Jamaica and Panama.

But, according to *Ploughshares Monitor*, militarism is not only manifested in selling little transport planes to Third World countries. Militarism also rears its ugly head when they are sold to such dangerous organizations as the Canadian Armed Forces and the RCMP.

The September, 1978 issue, in its listing of Canadian military sales to Thailand, Morocco, Peru and other countries, reports the following: "The DH-6 Twin Otter will be supplied to the Air Rescue Squadrons of the Canadian Armed Forces ... to replace single-engine Otters now in service. The RCMP recently purchased their ninth Twin Otter."

"The newest line of De-Havilland aircraft, the Dash-7 STOL passenger aircraft, has to date been a slow starter, but it may fare better in its reincarnation as a military transport and maritime surveillance aircraft."

Sinister plots

The report then goes on to state that the Federal Department of Transport has ordered the Dash-7 for coast guard duties.

We should not shrug these "revelations" off as mere neutral reporting of industrial sales, for *Ploughshares Monitor* is not a business magazine. The word "monitor" suggests a watchdog function. The word "ploughshares" in the title is an attempt to provide a respectable, biblical veneer since the title page shows a

picture of a blacksmith beating a sword into a ploughshare above the well-known text of Isaiah 2:4.

Furthermore, each issue leaves the reader with the impression of a sinister plot by the arms manufacturers and the government to produce and export arms just for profits. For example, the April / May, 1979 issue reports: "In Canada there are currently two specific expressions of militarism that require our attention: the first is the planned increase in military spending, and the second is the export of military commodities ..."

There are dark hints of four Canadian consortiums formed to submit proposals to build six patrol vessels for the Canadian navy. In the April / May, 1978 issue these ships are called "battleships", a word that conjures up images of 40,000 ton dreadnoughts, the behemoths of naval warfare. In reality, however, they are but six little, 2,500 ton frigates, submarine chasers to replace (eight years from now) our 23-year old, decrepit and hopelessly obsolete destroyers in Halifax and Esquimalt. How obsolete they are was shown once again in the CTV program *Paper Warriors* when it was stated that the navy's radar equipment still uses radio tubes. Radio tubes became as extinct as dinosaurs in 1960. Spare tubes can, irony of ironies, only be obtained behind the Iron Curtain in Czechoslovakia.

In a similar vein, *Ploughshares Monitor* reports in its April, 1981 issue, "as an example of Canadian militaristic activity, that Bombardier Inc. of Montreal will build 2,762 2 1/2-ton trucks for the army. It does not mention that the army is still using 30-year old trucks. *Paper Warriors* showed the army mechanics going bananas repairing these ancient vehicles since spare parts are totally unobtainable.

Several issues of *Ploughshares Monitor* castigate the government for seeking to replace Canada's combat planes with modern aircraft. This is called "embarking on a spending spree." But it is totally silent on the fact that the Starfighters and Voodoos that make up the air force are 1954 models, that they have serious problems with cracked airframes, and that these fighter planes are older than most of the pilots flying them.

One could easily fill dozens of pages with further examples of how *Ploughshares Monitor* constantly caricatures Canadian manufacturing and exporting as part and parcel of an over-all militaristic plan to dominate the world. It makes no difference whether the goods are clearly civilian in nature or legitimately used by the military; they are all condemned.

That applies to 600 motorcycles sold to the Belgian army, to a computer sold to Israel, and even to the hydraulic arm on the space shuttle Columbia. They all serve the cause of militarism and capitalism. One should note that the world designs of communism are never once mentioned.

Weapons or families?

Not surprisingly, the kit *Dubious Sentinel*, issued by PP, provides more of the same fare. In the pamphlet "Canadian Military Spending and Waste" we are told that: "... the Department of National Defence has been able to win massive and unprecedented increases in its budget for weapons procurement. These increases have been justified not only on the basis of national security and the Nixonian doctrine of peace through strength, but also as a major initiative to create jobs."

The authors of this piece not only suggest that Canada is

A government must also seek peace

Dear Sir:
re: "Armament or Disarmament" by Ed Vanderkloet, April 23 and 30.

Mr. Vanderkloet's guest editorial demands a reply on two accounts. First is his handling of the positions of others with whom he disagrees. Second is his understanding of the "Biblical perspective" on this issue.

There are so many extreme statements and, I feel, misrepresentations in the first part of his editorial that it's almost impossible to know where to begin and whom to defend. Good examples of his virulent attacks are Dr. Mary Jo Leddy and Project Ploughshares. For Miss Leddy he uses the words "objectional", "appalling ignorance", "down-right dishonesty" and, even worse, he accuses her of a "grotesque and an ugly distortion

of the truth." These are strong words indeed for a fellow Christian who loves the Lord and seeks peace.

Strong, too, is his condemnation of Project Ploughshares which he sees as a "propaganda tool" for pacifists (Are they bad?) and a purveyor of "muddled and even perverted thinking." Its findings, we're cautioned, should be treated with "reservation and suspicion."

I don't believe strong language is wrong; it's often called for. But I don't understand why Mr. Vanderkloet uses such language with these people. He gives us a gross caricature of them and then proceeds to demolish it, all the while ignoring or distorting the subtleties of their positions.

He does this as well with arguments against nuclear arms. There are numerous examples of

this treatment throughout the first part of his editorial. I can't take them all so I'll deal with one only. This concerns his assumption that unilateral nuclear disarmament is the position taken by most people in the broadly-defined "peace movement." Such is not the case, however.

What one most often hears nowadays is the call for a "freeze" on nuclear weapons development and deployment. This call comes from the broad centre. One set of proponents of this position is the group of M.P.s who serve on the Standing Committee on External Affairs and who wrote the minority report "Disarmament and Security".

These people, members of the three major parties, advocate a freeze on nuclear weapons, not unilateral disarmament. They certainly cannot be accused of "a

fanaticism that leads them to wrenching the truth and to the use of false or misleading arguments in their efforts to 'prove' their point." They are respected individuals who see danger in our single-minded pursuit of greater destructive power, and who have the courage to break party ranks and call for a halt in this madness.

Also included in this broad centre are the unlikely candidates McGeorge Bundy (former American National Security Advisor) and Robert McNamara (former Secretary of Defence). They, and two others, in an astonishing article in the Spring 1982 edition of *Foreign Affairs* argue for the adoption of a policy of no-first-use with regard to nuclear weapons. While this is a long way from advocating a freeze it is nonetheless



less a surprising departure from the established position of the American administration which is that the United States will be, if

Nuclear disarmament

engaged in a way-out-of-proportion arms build-up, but just for the effect, these insinuations are spiced with a reference to Richard Nixon. The truth is that Canada has been reprimanded by its allies for not pulling its weight and for only spending 1.8 per cent of its gross national product on defence, compared to over 3 per cent by its European NATO partners and about 5.8 per cent by the United States (see report in *Toronto Star*, April 23, 1982).

Keeping the deplorable state of Canadian defence in mind, the following statement in the same PP pamphlet is a perverse piece of pacifist propaganda: "The constant underwriting of new weapons is ... very expensive. It cannot be accomplished without diverting funds from other government spending. Social service cutbacks and tight controls on wages have gone hand in hand with dramatic increases in Canada's military spending. Military contractors are "stimulated" while most Canadians are being "restrained" with increases in health insurance premiums, cutbacks in educational and medical services, increases in public transit fares, and tightening up of welfare, family allowances and unemployment insurance payments. So, the \$200 million which was saved by eliminating an increase in Family Allowances and which was supposed to offset inflation in 1975-76 can now go to pay over half of the bill for new armoured cars. The choice is simple - weapons or families."

It is difficult to believe that an organization labelling itself as an inter-church task force can stoop so low in spewing this kind of false sensational propaganda.

According to the PP people, inflation is for a good part to be blamed on Canadian military spending. Again, a quote from the same pamphlet: "By

the time these inflationary pressures (caused by armament) have worked their way through the economy, they are going to mean a higher cost of living for Canadians. The weekly food bill will be higher. It will be more difficult to save for a down payment on a house. It will be harder to pay all the bills that arrive at the end of the month."

Alternative defence

But the ultimate insult in this pacifist propaganda offensive is the idea to replace our military defence mechanism with "an alternative defence strategy for Canada." What is this alternative defence strategy?

It is resisting an invading or occupying power as follows: "As a strategy, it is purely defensive, though not without consequences for an attacking power. It argues that defence is crucially important but that what is to be defended is not so much our borders as the characteristic institutions of the defending society. Lose control of them and the war is irretrievably lost. Retain control of them and the invader tends to lose the fruits of any purely military victory ... Both victory and defeat, in this conception, are largely decoupled from the issue of who occupies what real estate. The strategy dictates its means. The civilian population are the troops. They defend what is most dear to them and on ground that is familiar to them: their own cities and towns. They do this by non-military means..."

This story is dished up in all seriousness as a viable alternative to military defence. These self-styled experts on how to deal with an occupying, totalitarian power in effect have the nerve to tell those who went through holocaust and human hell that they did it all wrong, and that it is really quite possible to defend home, family, church, school,

trade union against tyrants and despots by non-violent means.

These people have obviously learned nothing from the Gestapo, Kempetai and NKVD methods. It is hard to imagine that they have never heard about the 30 million people who perished in the Gulag or about the experiences of the Solzhenitsyns, Sacharovs, Shcharanskys and Gaboris, but perhaps these accounts are considered typical capitalist-militarist scare tactics. But whatever the case, the alternative defence strategy, apart from being a horrible misnomer, is an obscene joke, a macabre prank about which one could laugh if the matter were not so deadly serious and so deeply tragic.

Infiltration of churches

In my *Calvinist Contact* editorial of April 23, I stated that in all the PP publications there is no trace of searching the Scriptures. That statement is true. However, there is one pamphlet in the PP kit that could be construed as a possible exception to the rule. It contains an article by a Christian pacifist and it claims that any bearing of arms, any use of force or violence is contrary to the Bible. Significantly, the bibliography refers to three books (out of four) written by John H. Yoder, the well-known anabaptist scholar.

Project Ploughshares could not care less about a Scriptural understanding of the role of government in terms of defence against criminals within or aggression from outside other than the traditional pacifist concept of non-violence. But it is vitally interested in obtaining financial support and endorsement from Canadian churches and organizations.

A last pamphlet in the kit is entitled "Guide to Action" and in it PP outlines its infiltration strategies.

"We can offer a far more lasting and appealing security than the security of suspicion put forward by the advocates of peace through strength. There are three major elements which must go into any fundamental discussion of strategy: 1) constituency; 2) the creative tension between education and action; 3) the question of whether work inside or outside the regular policy process is more effective in working for a particular change. Project Ploughshares and its supporters must take all three considerations into account ...

"There are some constituencies which can be discounted from the very beginning. Those who benefit directly from the military budget (military and businessmen) or those who have a stake in the military way (veteran's associations and conservative cold warriors) are not likely to be fruitful ground for the peace movement.

"On the other hand, most other Canadians are possible allies for those who seek to dismantle the military establishment in our own country and around the world ...

"The labour movement with its traditional concern for working people as a whole can be expected to be a leading force in the struggle for disarmament ...

"The churches present another large constituency which could be the backbone of a peace movement in Canada. Again it is necessary to get down to the grass roots. Local congregations, ministers, youth groups, public affairs discussion groups - in each church the catalyst will likely differ.

"Encouragement and support from the church hierarchy will be essential. *With a church constituency the question of defence alternatives will be crucial. Traditional pacifist arguments will have to*

be creatively applied in looking at possible alternative defence strategies for Canada." (Emphasis added).

Warfare/welfare

I find it difficult not to go on in showing by means of lengthy quotes that PP is in reality an organization committed to spread pacifist ideas by boring from within and by thus undermining the Biblical notion of the government as the guardian of public justice. For the PP advocates there is no such thing as a God-given power of the sword. Anything remotely related to force and retribution is misconstrued as warfare. So is every economic setback. Or to put it in PP's own words: "Each local manifestation of (economic) neglect can be linked to spending for warfare rather than welfare."

I have written this article out of a deep concern for the truth that is being wrenched. Ultimately, however, I am not responsible for PP since I don't belong to it. But I do belong to the Christian Reformed Church, and I feel compelled to protest when I see that people within my church are fervently advocating that the CRC join Project Ploughshares.

I would urge the Council of Christian Reformed Churches in Canada not to go along with the proposal to become a sponsoring organization of Project Ploughshares, but instead to shun it like the plague.

If there are any readers who think I may have presented a distorted picture of PP, I urge them to obtain that organization's materials themselves. The address is: Project Ploughshares, Conrad Grebel College, Waterloo, ON N2L 3G6. I am quite confident that, after a careful study, they will echo the words of the queen of Sheba, "Indeed, not even half was told me."

warlike climate out of which it arises and against which it sets itself. Consider too the fact that these two men, Bundy and McNamara, were the "whiz kids" of the 1960s. They were the epitome of the cool, technocratic mind and they conducted the most vicious and destructive war in the history of mankind. This article must represent for them a considerable amount of moral and emotional turmoil.

What I'm trying to portray with these two examples is the diversity of opinion in a broadly-defined peace movement. Mr. Vanderkloet does not deal with this diversity, preferring instead to caricature the movement as one which supports unilateral nuclear disarmament. In doing this he is able, in one stroke, to demolish and ridicule the sincere efforts of

a large number of people who seek new ways of dealing with the madness. In turn, all that Mr. Vanderkloet can offer us is more of the same. This is patently unfair and is, I suggest, more in keeping with attempting to win the debating point than to work together to seek the truth.

My second major complaint against Mr. Vanderkloet's article has to do with his handling of the "Biblical perspective" on war, defence, armaments and the like.

Mr. Vanderkloet seems to limit the task of the state to punishment of wrongdoers. "The government must (his emphasis) avenge" he says. Only the individual is expected to seek peace and reconciliation with the enemy, and to repay evil with good. Mr. Vanderkloet calls this "the difference between personal disposition and governmental

task." In other words, the state is not required to act according to standards which normally apply to persons.

I can't agree. The state's task is also to do justice, within and without its borders. This means, with regard to its enemies, to do all that it can to seek peace, to effect reconciliation, to promote just relationships, to love.

This does not necessarily mean to disarm. It means to take the first risky step toward reconciliation, even when we can't be assured of the outcome. Surely this is the obedient thing to do? How else can God work if we give Him no room? How can our enemy possibly believe we want peace when we're armed to the teeth and developing even more sophisticated weapons? How can he believe our peaceful words when our other words are loaded

with hate, invective and misrepresentation?

A state, like a person, can seek peace and understanding with its enemies without having to disarm and expose itself completely. As I see them, participants in the peace movement are sincerely trying to come up with new ways of doing just that. They are putting their imaginations to this task, often in the face of ridicule and misrepresentation. By his editorial Mr. Vanderkloet has apparently put himself against these efforts. He presses the tired old formula of pursuing the nuclear rabbit while throwing out plastic olive branches. He wants to continue to act warlike while talking peace. Such duplicity will not stand and it is hardly an act of obedience.

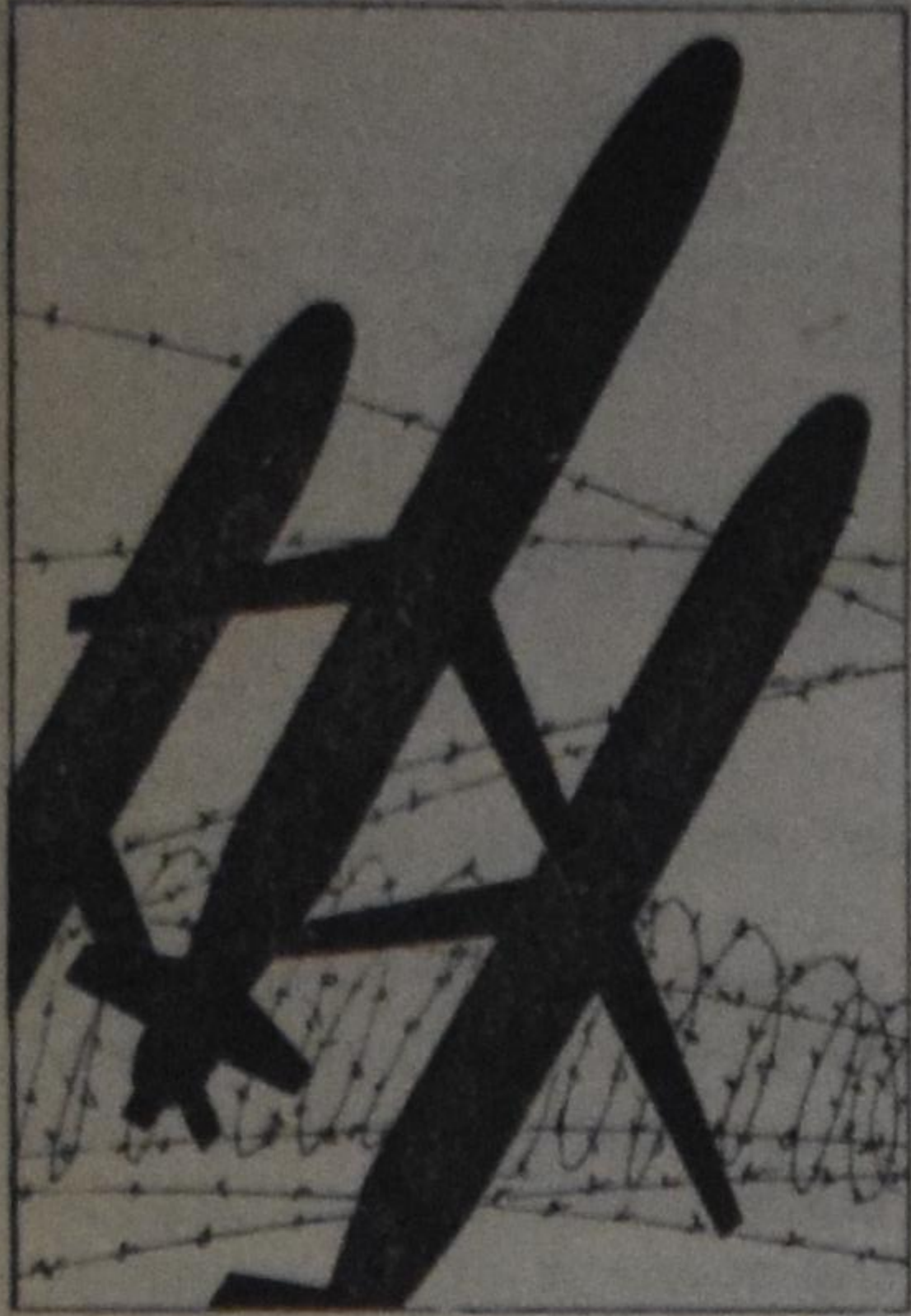
Douglas Ball,
Mississauga, Ont.

necessary, the first to use a nuclear strike.

The article is even more surprising when one considers the

Nuclear disarmament

CCG calls for reduction of nuclear arms



The Committee for Contact with the Government of the Council of Christian Reformed Churches has sent a letter to Prime Minister Pierre Trudeau calling for him to act responsibly at the upcoming United Nations Second Special Session on Disarmament.

"During recent months and weeks," the letter said, "we have witnessed increasing national concern regarding the escalating arms race, and the deepening tensions this causes among nations in general and the superpowers in particular. This concern is also

growing among the members of the Christian Reformed Churches in Canada."

"As a Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada we wish to share certain basic concerns before you address the forthcoming United Nations' Second Special Session on Disarmament in New York."

"Especially in the light of the worsening crises and military conflicts the world over, we believe it is imperative to

recognize, as an Overture to the 1982 Synod of the Christian Reformed Church states, that "no war may be considered just which, while visiting destruction upon all that is bad, destroys every living human witness to that which is good; no war can be considered an allowable remedy for evil which destroys, together with this evil, all or almost all of history's accumulated goods; no war can be considered a fit political instrument for the establishment of peace which brings no peace but the peace of death."

"Considering the extreme difficulty, if not the impossibility, of limiting the use of nuclear weapons if war should break out, we respectfully urge you to enjoin upon the nations of the world their duty to establish a framework of mutual agreement to discontinue their reliance on, and the development, production and deployment of, these weapons, and to do so without delay under international surveillance."

Reinder J. Klein, chairman
Rev. Arie G. Van Eek,
executive secretary

Emotional diatribe

Dear Sir:
Your recent editorial policy of having a cross section of leading people write editorials probably has advantages. A disadvantage may be that Calvinist Contact could in this way promote inconsistency in its editorial leadership. An advantage I find is that differences of opinion in our community get aired and possibly worked out. But it seems to me that one characteristic which every such editorial should have is fairness toward opponents. Otherwise, the current editorial policy of your paper will disintegrate.

In this context I would like to raise a voice of protest against the lack of fairness in Vanderkloet's editorial in the issue of April 22. I happen to disagree with his view on nuclear warfare. But I am

prepared to discuss my differences with him. However, if all he can do is present an emotional diatribe against those whose opinions he does not share, setting up a caricature of their position, assuming that the stupidity of their position is self-evident without presenting a shred of evidence or a semblance of argument, then I think he is guilty of the very kind of propaganda he accuses his opponents of. That is how I experienced his piece. It angered me deeply. I felt betrayed by a brother. I think Vanderkloet either owes his opponents an argued statement of why he was justified in so attacking them, or he needs to apologize.

Hendrik Hart,
Toronto, Ont.

UN holds special session on disarmament

The final document issued by the U.N. Special Session on Disarmament held in 1978 was unambiguous in its warning of the dangers of the arms race. Paragraph 13 reads: "Enduring international peace and security cannot be built on the accumulation of weaponry by military alliances, nor be sustained by a precarious balance of deterrence or doctrines of strategic superiority. Genuine and lasting peace can only be created through the effective implementation of the security system provided for in the Charter of the United Nations and the speedy and substantial reduction of arms and

armed forces, by international agreement and mutual example leading ultimately to general and complete disarmament under effective international control. At the same time, the causes of the arms race and threats to peace must be reduced and to this end effective action should be taken to eliminate tensions and settle disputes by peaceful means."

Subsequently, the Disarmament Commission came up with proposals: Nuclear test ban, cessation of nuclear arms race, continuation of the strategic arms limitation talks

(SALT) between the U.S. and the U.S.S.R., establishment of nuclear-weapon-free zones, and many more.

The 1982 U.N. Special Session on Disarmament began June 7 at the United Nations. Prime Minister Trudeau is expected to speak to the General Assembly on June 14.

In addition to the activities and speeches at the U.N. many non-government organizations (NGO's) and Peace Research Institutes, as well as numerous peace activists will be holding events leading up to and along side the Special Session events.

Canada as a nuclear weapon-free zone

Dear Sir:
In Calvinist Contact (April 23 and 30), Mr. Ed Vanderkloet writes under Viewpoint that "especially among those who favour a unilateral abolition by the West of nuclear arms, winning of the argument rather than the prevailing of the truth is the prime goal." He then writes "Prominent among the groups advocating Western disarmament is Project Ploughshares." His further explanation of this interdenominational task force is an assertion without any supporting evidence. Says he: "In reality, Project Ploughshares is nothing but a propaganda tool in the hands of a group of people who are driven by pacifism."

Since we share the concern for truth, and because many readers do not have access to the information that puts the lie to the unsubstantiated accusations of Mr. Vanderkloet, I invite your readers to note the objectives of Project Ploughshares. They are:

- to explore the impact of military spending on developments, both in developing countries and in Canada, and to identify links between disarmament and development;
- to propose alternatives to existing policies and practices with the aim of diverting resources from the arms race to development;
- to increase awareness of the consequences of the arms race among the churches and the development community in Canada and to enlist their resources in the search for alternatives.

One of Ploughshares' current public education emphases is on the idea of making Canada a Nuclear Weapons Free Zone (NWFZ). The Ploughshares board has interpreted this to mean:

1. No nuclear weapons in Canada;
2. No transit of nuclear weapons through Canadian territory, as for example by US carriers;
3. No production in Canada of the components of nuclear weapons;
4. No support systems in Canada, e.g. communication systems for the use of such weapons by other countries. Further, the board expressed support for:
5. "The strategy of suffocation" set out by Prime Minister Trudeau in a 1978 UN speech, as a way of dealing with the arms race generally;
6. Establishing other areas of the world as NWFZ's;
7. International means of verifying arms control and disarmament agreements;
8. The diversion of resources from the arms race to economic and social development.

The Project also has other involvements. It has official consultative status with the group of experts set up at the 1978 special session of the UN General Assembly on Disarmament. We have found no evidence that Ploughshares advocates unilateral disarmament.

If readers would like more first-hand information about the Project's working out of these goals, they may obtain information from Project Ploughshares, c/o Conrad Grebel College,

Waterloo, ON N2L 3G6. The literature does not support the charge that Ploughshares is a pacifist front.

Meanwhile, the Council of Christian Reformed Churches in Canada at its meeting in November, 1979 has appointed an observer to Ploughshares because its objectives, literature and activities warrant further investigation, rather than condemnation out of hand. In November 1983 Council will decide on the merits of the Project and our association with it. Council then will not be guided by misinformation, allegation or unfounded suspicion. It will seek to work out the meaning of Christ's Kingdom for responding to the arms race.

Council delegates last fall received a report about Ploughshares. It was clear on two issues: the Project is not a Reformed confessional organization. Its research is not into the Bible but into Canada's military spending and its impact. It develops strategies to which member church organizations are free to cooperate or withhold much cooperation.

Perhaps more importantly, it does challenge our assumptions. It especially challenges us to ask ourselves whether our own notions are based on Scripture and on the Reformed Confessions. For example, such notions as, that more weapons in our arsenal will deter the aggressor more effectively; that our Government understands its God-given calling; that Government-issued information is more reliable than what other churches, especially in 'third world' countries tell us;

that nuclear devices can be used to defend the borders of a country or be used to fight a war justly; that the Bible gives us standards for personal conduct which are different from its norms for the governance and relations of a nation; that there is such a thing as a balance of power, and that it can be achieved, that the arms build-up has created an international climate helpful to the waging of peace; that other peoples of the world are inspired to seek democracy and freedom by our military might.

In other words, the Christian Church must indeed seek the truth about the effects of the arms race. It must do other than suggest: "talk peace and prepare for war."

Synod 1982 of the Christian Reformed Church in North America is asked to do just that. It is asked to adopt Overture 18 of Classis Chicago South — a revision of the statement about war which Synod 1964 referred to the

churches for study. I would encourage the readers who belong to a Christian Reformed Church to ask their consistory that it urge the delegates of classis to argue for the adoption of Overture 18. (Copies are available from consistory or from our office).

Christian reader, will you also pray for the second United Nations Special Session on Disarmament? It will meet early in June.

Thank you, Mr. Editor, for opening up Calvinist Contact to a discussion of this world concern. Let us begin by avoiding overstatement, laughing at others' convictions, or condemning groups of persons by association. God's Word is always true for this world. Should we withhold it from the authorities — or fear that we will, by sharing it, not hold ourselves to it? God forbid.

Rev. Arie G. Van Eek,
executive secretary,
Council of CRCs in Canada,
Burlington, Ont.

Unacceptably aggressive

Dear Sir:
On reading your "Viewpoint" column on "Armament or Disarmament," I could not help but judge the tone of Ed Vanderkloet's criticism of many of us who are critical of militarism and the nuclear arms race as unacceptably aggressive; an unbecoming stance, it seems to me, from a leader of a Christian labour

movement which decries the power versus power confrontation mode of bargaining for the work place.

Jim Visser,
Edmonton, Alberta

Something to say?
Voice your opinion
in the form of a letter.

Nuclear disarmament

Project Ploughshares responds to criticism

Dear Sir:
 Ed Vanderkloet's two articles, "Armament or Disarmament" (April 23 and 30, 1982) have just been brought to my attention. Although Mr. Vanderkloet has relied more on flights of rhetoric than on presenting a careful line of argument, the articles require a response — if only to point out that he has seriously misrepresented the positions and concerns of a large number of fellow Christians. In the case of Project Ploughshares, apparently tiring of his repeated references to "muddled" thinking, he adds that our thinking is also "perverted".

I am particularly concerned about the way in which he has reported Project Ploughshares to your readers — "fanaticism", "perverted thinking", "propaganda tool of pacifists", "not interested in a Biblical perspective", are all phrases he uses to describe us without citing a single piece of evidence in support of his derision. Even opinions require substantiation, particularly when they are presented in a newspaper as serious analysis. Mr. Vanderkloet has not bothered to quote even a single line from a Ploughshares publication and when he actually attributes a policy to us he is blatantly wrong. For example, he places Project Ploughshares among groups "who favour a unilateral abolition by the West of nuclear arms".

For the benefit of your readers I must point out that Project Ploughshares has never advocated the unilateral abolition of nuclear weapons by the West. We have many times advocated that

the West take initiatives to encourage moves toward a balanced reduction of nuclear weapons, and our main concern has been with unilateral moves which threaten to escalate the arms race and to upset what is a precarious nuclear balance. Mr. Vanderkloet speaks approvingly of "maintaining a balance of power", but he seems to believe that only reductions in weapons can upset the balance. In fact, the main current threat to balance and stability is the addition of destabilizing weapons to nuclear arsenals — it is this that is central to the concerns of Project Ploughshares.

I should also point out to your readers that Mr. Vanderkloet's reference to the proposal to make Canada a nuclear-weapon-free zone suffers from lack of understanding of the issue. It is, of course, not true that there are no nuclear weapons on Canadian soil (the CF-101 have nuclear tipped air-to-air missiles stationed at three Canadian bases — these will be eliminated by the mid-1980s), but the main issue of the proposal is to eliminate Canadian participation in the production and operation of US nuclear weapons systems in order to permit a more constructive and mediatory role for Canada in international negotiations to achieve balanced reductions of nuclear weapons.

Another straw man that is raised in the two articles is the matter of pacifism. Mr. Vanderkloet seems to save his most vitriolic rhetoric for pacifists. I'm not sure what he finds so threatening in pacifism, perhaps it is the fact that it seems rather compatible with the New Testa-

ment and that it was an integral part of the early church, but I want to assure him that he can relax.

The question of the Christian's response to nuclear weapons does not engage the issue of pacifism (and despite his claim that Project Ploughshares is the propaganda tool of pacifists, you will look in vain for a discussion of the issue in Ploughshares literature). It is the "just war" tradition, as Mr. Vanderkloet seems to recognize in the latter part of the second article, that should be the severest critic of nuclear weapons.

The Reformed tradition places clear limits on the state's use of military force. Christians, according to that tradition can participate in military force only if certain conditions are met — the cause must be just, the means must be appropriate, there must be clear distinctions between combatants and civilians, etc. Perhaps Mr. Vanderkloet could explain to your readers the circumstances in which nuclear weapons would meet these conditions.

Mr. Vanderkloet also says that he "looks in vain for any Scriptural understanding" in the work of Project Ploughshares. It is true that our main focus has not been issues of theology, but Mr. Vanderkloet may wish to read the March, 1982 issue of the Ploughshares **Monitor** which reports on the views of a reformed theologian on nuclear weapons and includes an article by a Catholic theologian.

My own main area of work has been in Canadian defence policy and the Canadian defence industry, but I would certainly be

happy to tell Mr. Vanderkloet of the source of my motivation and of my commitment to the Gospel of Jesus and to the search for means of dealing with the perplexing problems of national

security in ways consistent with the requirements of discipleship.

Ernie Regehr,
 Director of Research,
 Project Ploughshares,
 Waterloo, Ont.

Characteristics of a just war

Dear Sir:
 I've read with great interest, the guest editorials in the April 23 and April 30 issues of Calvinist Contact by Mr. Ed Vanderkloet. Although I disagree with Mr. Vanderkloet's presentation in a number of places, statements near the end of his editorial indicate a deep concern about the current arms buildup and give me the confidence that a dialogue would be beneficial to both of us and to many other readers.

I suppose the best thing for me to do initially would be to discuss Ed's main question: Does the New Testament require us to disarm ourselves?

A number of study reports by other church groups, such as the Reformed Church of the Netherlands, the United Presbyterian Church in the USA, the World Council of Churches, the Canadian Conference of Catholic Bishops discuss this problem. The reports appear to agree that before Christianity was the state religion of the Roman Empire, Christians did not generally carry arms. Only when Christianity became part of the Empire, did the problem of arms become acute. Slowly, through the study and advice of many church fathers, St. Augustine among others, a justification for a purely defensive kind of war was developed.

This concept of a possible "just war" reached its clearest expression with Aquinas and was also accepted by Calvin and Luther, although rejected by many smaller Protestant sects, such as the Mennonites, who were probably persecuted in part for this attitude.

The basic characteristics of a just war can be summarized by a few important points:

1. A just war can only be waged by a legal authority.
2. A just cause must exist.
3. All other methods of resolving the conflict must have failed.
4. The negative consequences of waging war must never outweigh the positive achievements one hopes to maintain.
5. War must never be waged indiscriminately against the citizens of the enemy but only against its armies and military installations.

Undoubtedly, this summary can be criticized but it gives a picture of what Christian churches in the past have considered a just war. Of course, most of the wars that have been fought in the past have a hard time qualifying for the adjective "just", because Christians have often identified too uncritically with nationalistic goals. Even today, the Church is blessing both the British and the Argentinian soldiers who are engaging in the Falkland Islands conflict.

Most of the reports of the different churches recognize the right of nations to defend themselves. The submission of the Canadian Conference of Catholic Bishops makes this point explicitly. Nevertheless all the reports recognize that the central point of deterrence in today's nuclear arms race is that thousands of missiles containing nuclear wea-

pons of about 70 times the strength of a Hiroshima bomb are aimed at cities — at Western cities and at Soviet cities. In fact, in the Anti-Ballistic Missile (ABM) Treaty of 1972, both the United States and the USSR agreed not to defend their cities (with only the capitals as exceptions) against nuclear retaliation by the opponents.

Thus, we, our children and our grandchildren, are the hostages in the power struggle between East and West. Here all the study reports of the churches agree: Under such conditions the just war concept is dead! The reports judge that the Christian churches and individual Christians cannot be associated with the threat (which must be made believable) that under certain conditions we shall destroy the cities with hundreds of millions of citizens of the enemy. The Reformed Church of the Netherlands judges that Christians will not be able to answer to their consciences for condoning passively or actively such mass destruction.

W. Brouwer,
 Dept. of physics
 University of Alberta,
 Edmonton, Alta.

Response

Dear Sir:
 Naturally, I agree with my friend Paul Marshall that NATO's weak conventional forces in Europe ought to be strengthened. My argument was against those who would unilaterally replace nuclear arms with conventional ones.

I also agree that a temporary arms freeze (as an example and invitation to the Warsaw Pact) could be a worthwhile attempt to break through the arms spiral. In my editorial I wrote that we should leave no stone unturned in our search for ways and means to achieve such a breakthrough.

But I emphatically stated that I felt compelled to warn against advocates of pacifism and unilateral disarmament. And these people are not what Marshall calls "straw men."

My article on Project Ploughshares in this issue makes that quite clear. Straw men are, as the word suggests, dummies, i.e., people that do not really exist. But the self-confessed pacifists that run PP exist very much and their influence is considerable. (Incidentally, they fulminate not only against nuclear arms but against conventional ones as well).

It is significant that Ernie Regehr and Murray Thomson, respectively research director and educational director of Project Ploughshares, are also the authors of most of a lengthy submission last February by the Canadian Council of Churches to the Canadian government.

Marshall writes about "... the spectres of pacifism and unilateral disarmament." These spectres (not raised by me) are haunting many Canadian churches (including the CRC) and organizations. It was against them that I had to sound a warning.

Ed Vanderkloet

Nuclear arms actually weaken security

Dear Sir:
 Mr. Vanderkloet's editorials "Armament or Disarmament" (April 23 and 30) make some important points. However, in some respects he mis-states current controversies and sidetracks an important discussion by focussing on "straw men". For example, he describes as "muddled thinking" "the idea to replace nuclear arms with conventional ones".

But the most famous proposal of this kind was made last month, not by some addled pacifists, but by Robert McNamara (former US defence secretary), George Kennan (former US Ambassador to Moscow), Paul Warnke (former Director of the US Arms Control and Disarmament Agency) and McGeorge Bundy (former National Security Advisor to Presidents Kennedy and Johnson).

These are people who, while they may be wrong, clearly know whereof they speak. Their concern was that, as NATO is so weak in conventional forces in Europe, it now has no choice in the event of a Warsaw Pact invasion by conventional forces other than to start using nuclear weapons or be defeated. This leaves the West in the position of initiating a nuclear first strike.

In order to avoid this situation, these four have suggested increasing NATO conventional forces in Europe so that they could resist a Warsaw Pact conventional attack. When that is done they suggest that NATO could renounce the first use of nuclear weapons. This sounds to me very like the sort of proposal Mr. Vanderkloet would advocate. It is certainly not "muddled".

Instead of a clear discussion of, and perhaps criticism of, this type of view, Mr. Vanderkloet raises the spectres of pacifism and unilateral disarmament. Against these he re-states the reformed view of the responsibilities of governments to defend their citizens.

If these were in fact the two sides then I would stand with Mr. Vanderkloet. But not many of the current advocates of disarmament are either pacifists or advocate unilateral disarmament.

In fact, the most substantial current argument being offered for disarmament is that the arms race has become unstable and that it is developing its own momentum almost independently of the ability of any single government to affect it. This means that current nuclear armament is in fact weakening security and lessening the ability of governments to defend their citizens. If this is the case then anyone who holds to a reformed view of the proper role of government in defence would be forced to conclude that steps toward disarmament will in fact increase real ability to preserve territory and citizenry.

Similarly, most of the current, more public advocates of disarmament suggest that, in order to achieve security by breaking the arms spiral, we should take a disarmament step in one area (or, more commonly freeze arms for a short period) and see if the Warsaw Pact follows suit.

These are thoughtful proposals; none of them is pacifist or a proposal for full scale unilateral disarmament; none denies the legitimate responsibilities of gov-

ernment in defence. It is these, rather than the more peripheral pacifist or unilateralist positions, that are the focus of current political discussion.

Mr. Vanderkloet could do us all a service if he directed his energy and skills to these types of proposals.

Paul Marshall,
 Toronto, Ont.

Peace movement's weaknesses

Dear Sir:
 I am writing to congratulate you on the very helpful editorial in the April 23 Calvinist Contact under "Viewpoint" entitled "Armament or Disarmament."

Ed Vanderkloet is expressing a very helpful and realistic aspect to the whole disarmament issue. It is a balance that is lacking in so much of the material we receive, especially in church circles, on the "peace issue." Please pass on my appreciation to Mr. Vanderkloet.

It will be of great interest to me to see how he relates his concepts to Scripture. He makes a strong point for the need to do this but does not attempt to do it in this editorial. I sincerely hope that he will follow it up with this kind of documentation.

You are to be commended for printing such a forthright editorial that exposes the weaknesses and naivete in some aspects of the "peace movement."

R. Michael Steeves,
 general secretary,
 Baptist Federation of Canada,
 Toronto, Ont.

Church reaches out through Meals on Wheels

Margaret Griffioen
C.C. staff

In an office in the basement of St. Matthew's United Church in Toronto there is a woman who, along with many other volunteers, provides nutritional meals to the elderly and handicapped through the Meals on Wheels program.

Mrs. Jane Moore is director of the St. Clair West Meals on Wheels group which provides meals for an average of 70 people three times a week.

Moore, a member of the First Christian Reformed Church of Toronto, says she "enjoys meeting the wide variety of people in her job and knowing that she is helping people who might otherwise not eat and take care of themselves properly."

"I first learned of the Meals on Wheels program when my

children were in a nursery school in the same church building, in 1973. In 1976 I became director of the St. Clair West group."

The St. Clair West group is one of 27 Meals on Wheels organizations in Toronto. All the groups are independent.

"Our organization has two full-time paid staff and an average of twelve volunteer staff from various churches including the Christian Reformed Church."

Moore is responsible for seeing that three times a week, the meals are picked up from the Wychwood-Castleview Home for the Aged and brought back to the church where they are sorted and distributed to volunteer drivers who deliver them to the various clients.

"We provide food for various diets which our clients

are on and we visit a new client and explain to them how to eat nutritionally and how to store food packs from us which they plan to use on a day when we don't deliver," said Moore.

"Our clients receive food on Monday's, Tuesday's, and Friday's, but can order double or triple meals which can be stored and re-heated on days we don't come."

The meals cost about \$1.50 each and funds for the administration of the organization come partially from the provincial government, the city of Toronto and about 30 per cent comes from donations.

"I was trained in social work," said Moore, "and I find this a rewarding way in which to use my skills. I'm worried now that the government is going to cut back on funds for groups such as ours."



MISSION OUT OF CHURCH BASEMENT: Jane Moore, director of the Toronto St. Clair West Meals on Wheels visiting with a client.

I think this work is so important and the cutting back of such services would force many of the elderly to seek institutions, which in the long run will cost the government more money."

As long as the program continues, Jane Moore says she'll keep involved "because I love what I'm doing and believe in the service we provide."

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Waymeet offers courses in Christian Studies

Margaret Griffioen
C.C. staff

If you ever have wanted to take a course in some area of Christian studies yet have not had the time to go to school for a term or a year, then Waymeet could be a way to obtain such a course.

Waymeet is a Toronto-based organization which deals with setting up adult Christian education programs such as "Christian Perspectives," and "Getting to know the Bible."

Most courses are four weeks long with each week having a two hour session. Some courses are longer and some are offered as a one-day course.

According to Fran Wong, secretary officer for Waymeet, the leaders are professionals in their areas of study or have special interests and talents which they wish to share.

"The courses are based on the 'skill exchange' model, where the leaders share their skills with groups of about five

to fifteen people," according to Mrs. Wong.

The courses are not so much teacher-student oriented, but are "more a sharing and discussion of the topic and a growing experience both for students and leaders."

The organization has about 60 courses in its catalogues from which some are offered in the spring and fall sessions. The courses are offered in two forms, sponsored and unsponsored.

"The unsponsored courses are ones which we organize and offer to the public if enough people register. We usually like to have between five and fifteen people in a group," said Mrs. Wong.

"The sponsored courses are ones which groups such as churches wish to hold, but do not have the teachers or supplies. We arrange for these and provide a discount for these courses. We also are willing to make up a new course at the request of a group, but need about a half a year to get such a course organized."

Waymeet began in the early 1970's under the name of Crossroads, but in 1978 the name was changed because of the number of groups using the Crossroads name.

It was originally set up by Don Freeman who worked in the Universities in Ontario for Inter-Varsity Christian Fellowship. He started Crossroads as a resource centre for undergraduates.

Over the years, the organization established itself as an adult Christian education group emphasizing the evangelical approach.

The organization is a registered charitable organization which welcomes both Christians and non-Christians from every denomination and walk of life.

Bulletins listing courses offered by Waymeet can be found in most Toronto area churches and libraries. The average cost of a course is \$25 and registration is usually several months in advance.

For more information contact Fran Wong, 10 Mogul Dr., Willowdale, Ontario M2H 2M7 or phone 497-2341.

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St. Catharines male chorus visits Holland

by Stan de Jong

The St. Catharines Male Chorus "Collegium Musicum", directed by Gerzinus E. Hoekstra, will again give a series of concerts in the Netherlands this summer.

The 15-member group, together with pianist Jeannetta Hoekstra and recorder players Frances and John Hoekstra, is scheduled to depart from Toronto August 17 and plans to return early in September.

Three years ago, during August of 1979, the choir completed a tour in the Netherlands, performing in such places as De Lier, Dokkum, Blokdijl, Scharnegoutum, Borger, and participating in church services in Hoek van Holland, De Lier, Vollenhove and Emmeloord.

In Vollenhove, the choir completely organized a church service in the magnificent Nederlandse Hervormde Kerk with the Rev. Raymond J. Sikkema (one of the choir members) preaching the sermon.

The 1982 tour will be a very demanding one, in that the choir is scheduled to perform 12 times in a span of nine days. Organizers in Holland are already busy promoting the concerts via posters, announcements in local papers and tourism brochures.

Concerts will be given in Lemmer (Aug. 20), Sneek (Aug. 21), Olst (Aug. 23),



Kollum (Aug. 24), Borger (Aug. 25), Eindhoven (Aug. 26), Domburg (Aug. 27), and De Lier (Aug. 28).

In addition, the choir will be participating in a number of church services: Drachten and Vollenhove (Aug. 22), and De Lier and Den Haag (Aug. 29).

The church service in Den Haag is being organized by the "Commissie Citydiensten

voor Iedereen" with the choir performing three times during the service. For the choir this will probably be the highlight of the 1982 tour. The service will be held in the beautiful Ronde Evangelische Lutherse Kerk with the well-known organist Sander van Marion leading the congregational singing and accompanying the male chorus.

Mr. Gerzinus E. Hoekstra, the conductor, studied music in the Netherlands and at the Royal Conservatory of Music in Toronto. In 1972 he obtained his Master's Degree in Music Theory at the State University of New York in Buffalo, N.Y. His professor was Heinz Rehfuss, well-known in the Netherlands and beyond from the memorable

performances of Bach's St. Matthew Passion held annually in Naarden, the Netherlands. Mr. Hoekstra is a member of the Johann Sebastian Bach Society of St. Catharines, often appearing as bass/baritone soloist, and is presently employed as music consultant with the Niagara South Board of Education.

From Alliston to Mkar

Dr. John Van Dorp, medical missionary to Nigeria, performs a hernia operation at Mkar Christian Hospital. He is assisted by Simon Gbande. Missionary Van Dorp arrived in Nigeria under auspices of Christian Reformed World Missions in 1978.

He grew up on a farm near Alliston, Ont. He earned a B.A. degree in English literature at McGill University, Montreal, then an M.D. at the University of Western Ontario in London in 1976.

His wife Gena grew up in Edgerton, Minnesota, graduated from Dordt College, and taught at Fraser Valley Christian High School in Surrey, B.C., where she met Dr. John who was doing his internship and a year of general practice there.

Dr. Van Dorp reports that the variety and challenge of medical practice in Nigeria is a major incentive for serving at Mkar, a hospital with a mission, proclaiming Christ and His love by offering medical service in His name.



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Persoverzicht

• Twee zeer belangrijke konferenties vonden plaats in de afgelopen week. De eerste was de dominees-konferentie in Grand Rapids, de andere was de konferentie van industriële Westerse landen in Versailles. Ik kon er maar een bij wonen, en dat was de konferentie in Grand Rapids. Het viel me op dat er zoveel jonge dominees waren. Ik zag zelfs zeer kwieke en heldhaftige eerwaarde heren trimmen bij het eerste glogen van de dageraad. Het antwoord op de vraag welke konferentie het meest belangrijk was laat ik maar aan u over. Het is een feit dat de konferentie in Grand Rapids voor mij voorjaarsschoonmaak in mijn hersenen was, de spinnewebben van een lange winter werden met frisse theologie verwijderd.

• De falende vaderlandse ekonomie vergezelde ons in het Jeruzalem van ons kerk genootschap: bij het wisselen van ons geld moesten we maar eventjes een-en-twintig cent per dollar inleveren. Dat kwam omdat onze Canadese dollar naar de kelder ging. De Bank van Canada deed verwoede pogingen om de prijs te stabiliseren door zoveel mogelijk dollars aan te kopen. Helaas moest dat met geleend geld. Alhoewel het geld geleend werd in Europa waar de rente wat lager is, was het toch wel een duur geval. Onder druk van deze omstandigheden ging de rente in ons land natuurlijk weer omhoog. De exporteurs zijn de enige zakenmensen die van onze goedkope dollar profiteren, hetgeen wel zichtbaar werd in de voordelige invoer-uitvoer balans, die een vijf biljoen overschot toonde.

• In Versailles gaan nu de Westerse staatshoofden grote druk op Amerika uitoefenen om tot verlaging van de Amerikaanse rente te komen. Zolang de rente daar zo hoog blijft gaat kapitaalinvestering daar natuurlijk naar toe. Zoals water naar het laagste punt vloeit, gaat geld naar het land dat de hoogste rente biedt. De rampzalige gevolgen bleken wel heel duidelijk uit het toenemend getal van werkelozen in ons land. Dat getal is nu meer dan een miljoen. Zo iets komt hard aan, gelijk een fikse borrel op een te vroeg uur van de dag. De konferentie van staatshoofden vindt plaats in dat prachtige paleis dat Lodewijk XIV bouwde in een aahval van groothedswaanzin. Dertig-duizend Parijzenaars werkten er aan, het was dus wel een goede werkverschaffing. Voor lezers van Calvinist Contact vermeld ik hier het weinig bekende maar wel histories onomstotelijke feit dat de architect van het paleis een kleinigheid over het hoofd had gezien: er waren na de voltooiing geen toiletten. Om u niet in ongerustheid te laten omtrent het lot van Trudeau en zijn trawanten die daar nu vergaderen mag ik met blijdschap vermelden dat deze nalatigheid inmiddels gecorrigeerd is.

• In het land waar de konferentie gehouden wordt — Frankrijk — is het overigens na een jaar van linkse regering, nog steeds huilen met de lamp vasthouden.

• Trudeau kwam naar Versailles via Londen waar hij overleg pleegde met mevrouw Thatcher, die een weinig benijdenswaardig probleem probeert op te lossen. Britse troepen hebben Port Stanley op de Falklands volkomen omsingeld, en de militaire situatie van de Argentijnse strijdkrachten is niet best. Mevrouw Thatcher wil bloedvloeien voorkomen en Engelse vliegtuigen strooien biljetten rond om de bezetters tot kapitulatie aan te manen. Ik hoop dat het lukt, maar mijn levenservaring zegt dat het tevergeefs zal zijn. Gezond verstand telt niet meer mee.

• Rusland en Amerika gaan ook weer naar de vergadertafel in Genève deze maand om over ontwapening te spreken. Ik spoor allen aan om voor het welslagen van die ontmoetingen te bidden. Aan de horizon van Christus' koninkrijk zullen de zwaarden tot ploegscharen moeten worden omgesmeed. Daar mogen we, en moeten we nu al voor bidden!

• Op de dominees-konferentie vertelde Ds. De Bruyne van Brampton mij dat hij in Nederland iemand ontmoette die zich voorstelde als een haaroloog. Bij nadere informatie bleek deze man het aloude en eerwaardige beroep van kapper uit te oefenen.

• En nu worden dan alle ogen gericht op de komende synode die de volgende week in Grand Rapids zal bijeenkomen. De agenda is uiterst saai, hetgeen de gedelegeerden tot voordeel zal zijn. Met het oog op de aanschrijvingen aangaande onze professoren kon het wel eens een tweede Synode Van Assen worden. Ik hoop maar van niet. De vraag of we een foto zouden kunnen gemaakt hebben van Adam en Eva is al beantwoord door Ds. Kuyvenhoven die deze foto tot ongenoegen van velen een paar maanden geleden publiceerde op de frontpagina van de Banner. We zullen in onze gebeden ook deze synode steunen.

Carl D. Tuyt

Ideaal van het multiculturalisme

door Ben Malkin

Canadian Scene — Het recht van de etnische groepen in Canada op protectie van hun culturele erfgoed staat nu beschreven in Sectie 27 van de Canadese Constitutie, maar datzelfde recht bestaat in feite al meer dan tien jaar en er wordt meer en meer naar geleefd, aldus de Minister van Multiculturalisme James Fleming.

Toen hij onlangs een vergadering bijwoonde van het permanente comité van Communications and Culture, zei de heer Fleming:

„Het is nu zo dat alle Canadese provincies het ideaal van het multiculturalisme onderschrijven en er aan meewerken. Quebec, Ontario, Alberta, Manitoba en Saskatchewan hebben zelf trouwens ook multiculturele programma's. Een aantal Canadese universiteiten over het hele land hebben nu cursussen in Hongaarse, Oekraïense en op Acadia betrekking hebbende studies. Er is de laatste jaren veel gepubliceerd door de overheid, zoals de 'Canadian Family Tree', hetgeen kan dienen als basis voor deze studies. 'The Family Tree' is een boek waarin de herkomst van de verschillende etnoculturele groepen wordt nagegaan, hun emigratie naar Canada en hun economische ontwikkeling in Canada".

Hij gaf als zijn mening te kennen dat het etnische talen programma, met hulp van de overheid, waarschijnlijk uitgebreid zal worden. „Bij onze pogingen om het culturele erfgoed van de vele groepen te bewaren", zo zei hij „is niets zo belangrijk als het behouden van de taal".

Fleming verdedigde het besluit van de regering om een opinie onderzoek in te stellen naar de gevoelens van het Canadese volk op dit gebied. Hij was ook verontrust door wat uit het onderzoek was gebleken.

„Terwijl het rapport een aantal bemoedigende conclusies bevat, wijst het ook op het bestaan van een rassendiscriminerende houding in Canada. Hoewel het pijnlijk is zo iets te moeten vaststellen in een land waarvan we allemaal zo veel houden, is het toch goed dit te weten. Immers, we kunnen dan proberen daar iets aan te doen.

Gedurende het afgelopen jaar heb ik een aantal stappen ondernomen om tot een grotere harmonie te komen op dit gebied. Internationaal gezien is er veel geschreven op het gebied van rassendiscriminatie, maar er is wat dat betreft niet veel gedaan in Canada zelf, behalve in enkele steden, zoals mijn eigen Toronto.

Ter verkrijging van de gewenste gegevens heb ik opdracht gegeven voor een Gallup opinie onderzoek en rapporten over de situatie met betrekking tot 10 verschillen-

de etnische groepen en aan die rapporten wordt thans gewerkt in een aantal steden over heel Canada.

Fleming zei dat hij een tegenstander is van een assimilatie of smeltkroes politiek, toen hem daar naar werd gevraagd door parlementslid Hal Herbert (Lib.-Vaudreuil).

„Ik geloof", zo zei de heer Fleming, „dat we het zo moeten zien dat ons land zo

Ik ga u niet vervelen met een discussie over het verschil tussen de smeltkroes politiek in de V.S. en wat wij doen in Canada, maar ik wil er toch wel even op wijzen dat er in de twintiger en dertiger jaren hard gewerkt is aan de assimilatie van de immigrantenbevolking in de Verenigde Staten. We kunnen nu vaststellen dat men daarin niet geslaagd is: het is duidelijk dat je dat



Dory at Grand Bank, Nfld. van het boek "Newfoundland and Labrador," Oxford University Press, 1979.

enorm groot is en zo verscheiden in karakter, dat, als we een rechtschapen gemeenschap willen zijn, we ons dienen te realiseren dat iedereen in ons land het recht heeft trots te zijn op zijn afkomst en dat we moeten proberen iedere culturele groep die aan die verlangens uiting geeft, ter zijde te staan.

Als we die verscheidenheid leren zien en belangstelling ontwikkelen voor elkander's cultuur, dan pas worden we echt Canadees en dan kunnen we de wereld tonen dat we iets bezitten dat in geen ander land ter wereld gevonden wordt.

niet kunt doen met mensen. Zij moeten het recht hebben trots te zijn op hun afkomst en zij moeten de gelegenheid hebben om daar op redelijke wijze uitdrukking aan te geven en het is dan goed als andere groepen daar ook belangstelling voor hebben.

Fleming voegde hier aan toe dat de doelstelling van het multiculturele programma was om „de voortdurende ontwikkeling van een dynamische multiculturele Canadese gemeenschap aan te moedigen, een gemeenschap waarin alle mensen gelijk zijn, ongeacht hun cultuur, ras of godsdienst".

De Heer regeert

Het is zeer donker en onrustig op dees' aard.

De misdaad en de haat groeit dag aan dag;
De wreedheid van de mens maakt menigeen vervaard
Men vraagt zich angstig af: Waar is de eerbied en 't gezag,
De liefde voor de medemens, en bovenal tot God?
Wij leven in een wereld waar 't recht met voeten wordt
getreden,
Waar honger en vervolging voor velen is het levenslot,
En hij die Christus nog wil dienen wordt met waanzinnigheid
bestreden.

De vorst der duisternis schijnt d' overwinning te behalen.
Hij gaat de wereld rond net als een leeuw die briest
En vaak komt hij met bijbelse verhalen
Om 't mensdom te verleiden en hoop dat men 't geloof
verliest.

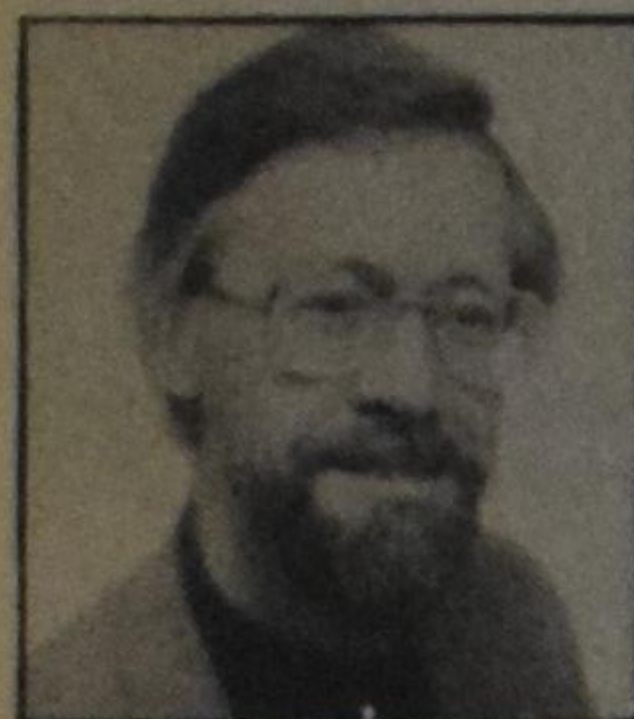
Zeer velen zijn er die wanhopig vragen:
„Ach Heer ziet gij dan niet het lijden?
Wanneer wilt gij hem voor de vierschaar dagen
En ons en al uw kinderen bevrijden?"

Waar is het eind van 't lijden onder volken?
Vraagt menigeen zich moeizaam af.
Het antwoord luidt: Daar is uit 's werelds duist're wolken
Een licht der lichten opgegaan. God is het die zijn Zoon
ons gaf.

Hebt goede moed zegt hij. Ik heb de wereld liefgehad.
Hij die op mij vertrouwt valt niet ten prooi
Van Satan die steeds tracht ons af te voeren van het
levenspad.
De Heer regeert en wie volhard door zijn gena kleedt hij in
schone bruiloftstooi.

Anton Lammers,
Hamilton, Ontario

Dutch



Dag oude dag Je kunt het toch niet meenemen!

(Slot)

door Ab Vander Mey

Wie graag zijn zaken op orde heeft, om zijn nabestaanden niet voor nutteloze moeilijkheden te plaatsen, kan verschillende dingen doen. Hier volgen enige praktische wenken.

- Overweeg, of u een testament wilt maken en zo ja, maak een afspraak met een notaris. Heeft u al een testament, lees het dan eens door om te zien, of het nog klopt.

- Zoek uw papieren uit. Wat op een bepaald onderwerp betrekking heeft, bij elkaar leggen. B.v. verzekering, pensioen, familie papieren, bewijs van eigendom van uw huis of boerderij, bankboekjes, begrafenis fonds, enz.

- Maak een lijst van adressen van vrienden en kennissen die een overlijdensbericht moeten ontvangen. Ook de naam vermelden van uw notaris, accountant, dominee enz.

- Zorg ervoor dat uw familie of vrienden uw wensen kennen betreffende de begrafenis, kerkdienst, speciale wensen zoals b.v. geen bloemen maar donaties naar een liefdadigheidsinstelling.

- Zorg dat uw nabestaanden weten waar het afschrift van uw testament is en waar de sleutels zijn van het kistje waar u uw papieren in bewaart en eventueel de sleutel van uw safety-deposit box.

Weet u, in het gesprek dat ik had met de heer Posthumus, de notaris die mij het een en ander heeft uitgelegd over al die ingewikkelde zaken betreffende het testament, kwamen wij ook op het onderwerp: Wat zijn wij als Christenen verplicht ook in onze

laatste dagen ten opzichte van de Christelijke instanties, welke wij al die jaren gesteund hebben.

Al de talenten of de verdiensten daarvan behoren aan de Here en Hij verwacht dan ook dat wij in leven en in sterven ook datgene aan Hem geven wat Hem toebehoort. Daarbij wil ik niet zeggen, dat u uw kinderen moet vergeten in uw testament, helemaal niet. Want dat is heel normaal en net zo goed bijbels. Maar wij mogen ook niet onze Christelijke scholen, de kerk, instellingen voor ziekenzorg, zwakzinnigenzorg of bejaardenzorg vergeten.

Er zijn Christelijke instanties die u gratis willen helpen om u te assisteren om een plan op papier te zetten, hoe u uw bezittingen ten dienste kunt

stellen van verscheidene Christelijke instanties. Met uw gaven ook na uw overlijden, blijft het bouwen en instandhouden mogelijk, waardoor u een blijvend memorium kunt zijn voor diegenen die deze taken voortdragen.

Ik wil niet zeggen dat bejaarden alleen maar schenkingen moeten maken na het overlijden. Het gebeurt maar al te vaak dat mensen bijna niets of maar heel weinig geven aan Christelijke instanties tijdens hun leven en eigenlijk alleen maar afstand willen doen (of moeten doen) na hun overlijden.

Ik sprak laatst met een hoog bejaarde mevrouw die mij vertelde dat zij niets wilde geven omdat zij het geld wilde bewaren voor een „rainy day”. Waarop ik deze lieve mevrouw antwoordde: Mevrouw, wij hebben al één voet aan de andere kant van de Jordaan en de andere voet staat op een bananenschil en het pleist buiten. Dit is de „rainy day” en er zijn zoveel instanties die nu op uw steun rekenen.

Wij schijnen er gebrand op te zijn om zelf overal plannen voor te maken en durven blijkbaar maar weinig aan God over te laten. Staat er niet in de Bijbel „Maakt u geen zorgen voor morgen, want de dag van morgen heeft genoeg aan zijn eigen kwaad, maar

dient het koninkrijk van God”. Want wij moeten allen voor de rechterstoel van Christus openbaar worden, opdat een ieder wegdrage wat hij in zijn lichaam verricht heeft; en dat hij gedaan heeft, het zij goed, het zij kwaad.

De Belasting-vrije winkel in Toronto is nog steeds no. 1

Grote voorraden van kwaliteitsgoederen
houdt de prijzen laag.

Er gaat geen dag voorbij zonder dat een van onze klanten, de internationale reiziger, ons vertelt dat onze prijzen verreweg de laagste zijn van die ze gezien hebben over de hele wereld in belastingvrije winkels. Het is inderdaad een genoegzaam de reacties te zien van Europese en Amerikaanse reizigers als ze onze prijzen horen en die omrekenen in hun eigen geld - ze zijn altijd prettig verrast.

50 jaar ervaring

50 jaar belastingvrije ervaring van La Belle Creole stelt ons in staat om grote voorraden van fijne wereldberoemde parfums en andere luxe artikelen in te kopen. Terwijl de prijzen van de meeste dingen omhoog gaan houden wij de prijzen in onze belastingvrije winkel zo laag mogelijk. Bijvoorbeeld: Nina Ricci's verrukkelijke parfum L'Air du Temps is slechts \$22.50 voor ¼ oz.; we hebben ook 4 oz. toiletwater voor \$19.95 en 3 voor de speciale prijs van \$55.00. Lanvin's Arpege is ook een heerlijk parfum die we hebben in de prijs van \$21.50 voor 7.5 ml. en de 60 ml. toiletwater spray voor \$14.95. Eau de cologne van 4711 is \$5.95 voor een fles van 100 ml.; 3 flessen voor de speciale prijs van \$16.50. Een 300 ml. fles is slechts \$13.95.

Ook cadeaus voor lage belastingvrije prijzen

Voor diegenen onder u die veel cadeaus moeten weggeven hebben we een aanbieding in Ecusson toiletwater; een fles van 1 oz. voor \$6.95, 3 flessen van 1 oz. voor \$19.00 en zes voor \$35.00; dit is nog binnen de grens van wat is toegestaan indien u naar Engeland reist. Onze prachtige selectie Omega horloges - een hooggewaardeerde naam in Europa - vanaf \$89.50 zijn mooie cadeaus voor uw familieleden. We hebben ook de welbekende Omega quartz. De prijzen van de meeste merken sigaretten houden we ook op \$6.50 per carton. En onze selectie sieraden, porcelain, zijden shawls en stropdassen zijn beroemd om de kwaliteit en lage prijzen!

Maak uw volgende trip naar het buitenland niet alleen plezierig maar ook de moeite waard. Alle prijzen in Canadese dollars. Geef uzelf ruimschoots de tijd voordat uw vlugtuig vertrekt om rond te kijken naar deze en nog veel meer geweldige koopjes op de internationale airport van Toronto.

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J. VanHarmelen

Jodenvervolgling II

Hebt u wel eens van pogroms gehoord? Het is een Russisch woord. Po is als, en grom is donder. Het betekent: een georganiseerde slachting en plundering van hulpelozen, van Joden!

De eerste vervolging van de Joden op grote schaal volgde op het vermoorden van Czar Alexander II in 1881. Hoewel de moordenaar geen Jood was, en er onder zijn kameraden slechts een Jood gevonden werd, toch hebben valse geruchten de Russen zo opgezweept dat zij in meer dan tweehonderd steden en dorpen de Joden te lijf gingen en hun bezittingen verwoesten.

De eerstvolgende twintig jaren kwamen dergelijke pogroms niet algemeen voor. Maar wel van 1903-1906. In 1903 in Kishinev (nu in Roemenie), in 1905 in Kiev en Odessa en op vele andere plaatsen. Het

gouvernement stopte de pogroms niet. Alexander III was eigenlijk een antisemiet. Het is echter waar dat de Russische Overheid de pogroms niet organiseerde, maar het maakte deze pogroms mogelijk door zijn antisemitische politiek die het voerde van 1881 tot 1917. Het gevolg was een grote emigratie naar de Verenigde Staten van Amerika en naar Israël. Wel twee miljoen Joden emigreerden!

Tijdens het Nazibewind van Hitler kwamen pogroms voor in Polen en Duitsland, en andere landen die bezet waren door het Duitse leger. De Nazi's behoefden maar de catalogus van de kerkelijke besluiten ten aanzien van de Joden op te slaan en ze wisten wat ze moesten doen om de Joden dwars te zitten en uiteindelijk het leven onmogelijk te maken.

In 1935 werd er door Hitler een wet uitgevaardigd om het Germaanse

bloed te beschermen. Er mochten geen huwelijken worden gesloten tussen Germanen en niet-Germanen. Ook mochten de Joden er geen christelijke bedienden op na houden. 25 juli 1938 besloot Hitler dat de Germanen niet langer door Joodse artsen mochten worden behandeld. Hitler eiste dat de Joden een gele Davidsster als herkenningsteken moesten dragen op hun kleren.

In de zgn. kristalnacht werden heel wat Joden gedood, hun bezittingen vernield, en vele synagogen verbrand. En dat was op de datum van Luther's geboortedag, in het jaar 1938. Waarom? Luther had immers een hekel aan de Joden. Hij schreef: steek hun synagogen en scholen in brand. Maak hun huizen met de grond gelijk. Geef hun geen vrijgeleide op de weg. Neem hun bezittingen af. Enz. enz. te erg om over te schrijven.

Tegen het einde van de tweede wereldoorlog sprak men niet meer van pogroms, maar van genocide. Genos is ras of stam in het Hollands; cide is doden. Genocide betekent rassensmoord. Afslachting van een heel ras. Men sprak van holocaust of een algemene slachting. En het werd langzamerhand duidelijk dat van de tien miljoen Joden op de aarde, zes miljoen Europese Joden werden vermoord, velen vergast, waaronder een miljoen kinderen. Hitler besloot in

1939 dat alle Joden moesten worden uitgeroeid!

26 Nisan 5742 werden er overal herdenkingsdiensten gehouden voor de zes miljoen Joodse martelaren van de tyrannie der Nazi's. Het was een indrukwekkende dienst die op maandag 19 april door geheel Noord Amerika werd gehouden, en die ik bijwoonde in de Tempel Emanue-EL in Sarasota. De Rabbi begon al gauw namens de samengestroomde gemeente te zeggen: O Heer, gedenk het gedecimeerd zijn van Uw volk, wees opmerkzaam op ons diepbetreurde en zwaar verlies. En met de gemeente zegt hij: „Niet voor een ‚Stad van Slachting’ wenen wij vandaag, maar voor hele gemeenten van Israël, die van de aardbodem zijn weggevaagd. Niet ‚Tien Martelaren van de Keizer’ zijn het voorwerp van onze rouw vandaag, maar de ontelbare menigte Israëlieten die vernietigd werden dag na dag, maand na maand in een onophoudelijke slachting. Wij weklagen over de grote moedergemeenten van Israël die onze opzieners en geleiders, onze dichters en denkers en strijders en dromers hadden voortgebracht, en die er nu niet meer zijn.” De Rabbi zegt: „Weg zijn ze, de onderwijzers en geleerden, de voorzichtigen en de verstandigen. Hoe zijn de helden gevallen!”

Wordt vervolgd

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ON L2R 4L3, (416) 682-8311

THANK YOU

DE JONG: It is with joyful hearts to our God, that we wish to thank our children and grandchildren for their love and thoughtfulness on our 35th Wedding Anniversary. Also a big thank you to relatives and friends from far and near for your visits, cards, gifts, letters, and phone calls.

Harry and Edith de Jong, R.R.#3, Dundas, Ont.

HOGETERP: Wij zien met dankbaarheid terug op 13 mei toen we onze 45e huwelijksdag vierden. We danken God die ons samen spaarde, ons onze kinderen en kleinkinderen gaf die alles zo liefdevol regelden; en voor al onze vrienden die kwamen en op verschillende manieren hun meeleven toonden. Onze hartelijke dank.

John en Patricia Hogeterp, R.R.#1, Jarvis, Ont.

VANDERWAL-BROEKEMA: Wij danken God die ons de vreugde gaf om onze 45-jarige echtvereniging te herdenken.

Mei 1982.
T. VanderWal en kinderen.
R.R.#8, Watford, Ont.

VANDER WERF: We thank our heavenly father for his grace and blessings bestowed upon us in our 45 years of married life. Also, we thank our children and grandchildren, relatives and friends for the many best wishes, gifts, cards and flowers given to us on this occasion.

Mr. and Mrs. John G. Vander Werf, 512 Niagara St., St. Catharines, ON L2M 3P5

BIRTHS

BRINKMAN-VAN MINNEN: With joy in his blessings, we, John and Edith, praise and thank God for the safe arrival of a precious gift, DANIEL HENRY JAMES, born March 27, 1982. He is a lovingly welcomed brother for Michael Gary John, Christine Ann-Marie, Janice Angela Joy, Jonathan Martin Paul, and Anita Marlene Rose, and the fifteenth grandchild for Mr. and Mrs. Gerrit Jan Brinkman of Chatham.

215 Tweedsmuir Ave. W., Chatham, ON N7M 5N8

VANDERVLIT: With thankfulness to God, Al and Rita joyfully announce the birth of their son, MICHAEL GERARD, weighing 8 lbs. 11 1/2 oz., on May 18, 1982. A brother for Heather and Tracy; 8th grandchild for Mr. and Mrs. A. Vandervliet, Dunnville, and 4th grandchild for Mr. and Mrs. G. Hengel, Selkirk.

VANKEULEN: With thanks to God, the giver of life, we, Rudy and Sophia, announce the birth of our third child, a son, KURTIS BENJAMIN. Born May 14, 1982. A brother for Lisa and Jeremy; 11th grandchild for Mrs. K. Dreyer and sixth grandchild for Mr. and Mrs. W.A. VanKeulen, all of Grimsby, Ont.

36 Edward St., Beamsville, ON L0R 1B0

BIRTHS

DEKKER: George and Fran joyfully praise and thank the Lord for the safe arrival of their first child, PAUL BENJAMIN, born May 27, 1982, weighing 7 lbs., 6 oz; 13th grandchild for Mr. and Mrs. J. Dekker, Grimsby; 3rd grandchild for Mr. and Mrs. W. Hofland, Beamsville. Another great-grandchild for: Mrs. M. Dekker-Vink, Andijk, Mr. and Mrs. F. Hofland, Sr., Mississauga, Mrs. M. Tensen-Tinkelenburg, Andijk, Mrs. J. Vander Loo, Grimsby.

348 Lake St., Grimsby, ON L3M 1Z8

KOORNNEEF: We, Henry and Jo-Anne, thank and praise God for the safe arrival of our second daughter, KAREN NILENE, born on Monday, May 17, 1982; a sister for Diana. Karen is the second grandchild for Mr. and Mrs. A. deRijke of Goderich, Ont., third grandchild for Mr. and Mrs. Arie Koornneef of Beamsville, Ont. and 15th great-grandchild for Mrs. A. Koornneef of Shalom Manor, Grimsby, Ont.

1 Woodeden Rd., Grimsby, ON L3M 4L8

MARRIAGES

ABMA-POSTMA: Believing that the Lord has brought our children together, Mr. and Mrs. Fred Abma of Strathroy, Ont., with Mr. and Mrs. Sid Postma of Red Deer, Alta., are happy to announce the forthcoming marriage of their children, JANET and JOHN. The ceremony will take place, the Lord willing, on Friday, July 9, 1982, at 2 o'clock in the First Chr. Ref. Church of Red Deer, Alta. Rev. N. Knoppers will officiate.

Future address: General Delivery, Penhold, Alta.

ANTUMA-DEBOER: Mr. and Mrs. Peter Antuma of Chatham, Ont. and Mr. and Mrs. George DeBoer of Seminole, Florida, are happy to announce the forthcoming marriage of their children, JUNE EVELYN and NICHOLAS, both graduates of Calvin College. The ceremony will take place, the Lord willing, on Saturday, June 26, 1982, at 3:00 p.m. in the Grace Chr. Ref. Church of Chatham, Ont. Rev. Ralph Koops officiating.

Future address: 813 Lake Dr., Apt. #2, Grand Rapids, MI 49507

DIELEMAN-SCHAAP: Mr. and Mrs. Andrew Dieleman of Aylmer, Ont. and Mr. and Mrs. Durk Schaap of Vancouver, BC, are pleased to announce the forthcoming marriage of their children, JOANNE and JOHN. The wedding will take place, D.V., on Friday, June 18, 1982, at 4 p.m. in the Chr. Ref. Church of Aylmer, Ont. Rev. Adrian Dieleman of Blyth officiating.

Future address: 324-3846 Carrigan Crt., Burnaby, BC V3N 4H9

ENSING-TATTON: Mrs. Lynda Ensing and Mr. Harry Ensing are pleased to announce the forthcoming marriage of their daughter, TRISH to PETE, son of Mr. and Mrs. Jack Tatton of Acton. The marriage will take place on June 26, 1982, at 4 p.m. in the Acton Bethel Chr. Ref. Church.

Future address: 76 Audrey Ave., Guelph, ON N1E 5Y2

GIETEMA-VAN HARTEN: Mr. and Mrs. Fred Gietema of Abbotsford, BC and Mr. and Mrs. Henk Van Harten of Brantford, Ont., are thankful and happy to announce the forthcoming marriage of their children, ANN and CARL. The wedding will take place, D.V., on Saturday, July 10, 1982, in the First Chr. Ref. Church of Abbotsford. Rev. A. Beukema officiating.

"Unless the Lord builds the house, those who build it labour in vain ..." (Psalm 127:1).

Future address: Box 2073, Smithers, BC V0J 2N0

MARRIAGES

GREIDANUS-VAN BAAREN: Mr. and Mrs. Burt Greidanus of Londesboro, Ont. and Mr. and Mrs. Herman Van Baaren of Clinton, Ont., would like to announce the forthcoming marriage of their children, CAROLYN and JACK. The wedding will take place, D.V., on June 25, 1982, at 7:00 p.m. in the Clinton Chr. Ref. Church, Clinton, Ont. Rev. A. Vanden Berg officiating.

Future address: R.R.#1, Londesboro, ON N0M 2H0

HOEKSTRA-DE HAAN: Mr. and Mrs. Bill Hoekstra of Kitchener, Ont. and Mr. and Mrs. Paul De Haan of Willowdale, Ont., are happy to announce the marriage of their children, ANITA and COLIN. The wedding ceremony took place on May 15, 1982 in the First Chr. Ref. Church of Kitchener, Ont. Rev. W. Veenstra of Ingersoll, Ont. officiated.

Anita and Colin now make their home at 93 Westwood Dr., Apt. #304, Kitchener, ON N2M 2K7

HOFSTEE-MIEDEMA: Mr. and Mrs. Theodore Hofstee and Mr. and Mrs. Douwe Miedema invite you to share and celebrate with them as their children, FRANCES and FOLKERT pledge their love as one, Friday, June 25, 1982, at 4 p.m. Rev. Gil Kamps officiating. Brooks Chr. Ref. Church, Brooks, Alta., Canada.

Future address: R.R.#2, High River, AB T0L 1B0

JANSEN VAN DOORN - VAN ELBURG:

JANSEN VAN DOORN - VAN DER VELDEN: Mr. and Mrs. C. Jansen van Doorn of Mississauga, Ont., are happy to announce the marriage of their children, HENRY MICHAEL to ELIZABETH GERTRUDE, daughter of Mr. and Mrs. P. Van Elburg of Brampton, Ont. This ceremony took place in Brampton on June 5, 1982, at 4 p.m. Rev. Max Lise officiated. Their future address is Orangeville, Ont.;

and of their daughter JANE, to GIJS VAN DER VELDEN, son of Mrs. K. Van der Velden of Arnhem, The Netherlands. This ceremony will take place on June 26, 1982 at 2 p.m. in Listowel, Ont. Rev. Gary Veeneman officiating.

Future address: Listowel, Ont.

KRALT-VEENSTRA: Mr. G.D. Kralt and Mr. and Mrs. W. Veenstra, both of Beamsville, Ont., are pleased to announce the forthcoming marriage of their children, LINDA and STAN. This joyous occasion will take place on June 19, 1982, the Lord willing, at 4:00 p.m. in the Grimsby Chr. Ref. Church, with Rev. H. VanderPlaat officiating.

Future address: 20 John St., Apt. #209, Grimsby, ON L3M 1X5

SLOTMAN-ROBSON: Mr. and Mrs. Fred Slotman, Smithville, Ont., and Mr. and Mrs. Conrad Robson, Welland, Ont., are pleased to announce the forthcoming marriage of their children, BERNICE HENRIETTE and TIMOTHY SCOTT. The wedding will take place, D.V., on Saturday, June 26, 1982, at 11 a.m. in the Smithville Chr. Ref. Church, Townline Rd., Smithville, Ont. Pastor Nutma officiating.

Future address: R.R.#1, St. Ann's, ON L0R 1Y0

SMINK-MUIR: Mr. and Mrs. G.J. Smink and Mr. and Mrs. W.A. Muir of Hamilton, are happy to announce the forthcoming marriage of their children, CAROLYN ANN and WILLIAM BRYAN. The wedding ceremony will take place, the Lord willing, on June 12, 1982, at 2 p.m. in the Mount Hamilton Chr. Ref. Church, Hamilton, Ont. Rev. Sikkema officiating.

Future address: 366 John St., South, Apt. #8, Hamilton, Ont.

MARRIAGES

SUK-ABMA: With joy, we, Mr. and Mrs. Bill Suk and Mr. and Mrs. Tom Abma, parents of MARILYN and KELVIN announce the marriage of our children. The ceremony will take place, the Lord willing, June 19, 1982 at 6:30 p.m., in the Chr. Ref. Church on Jepson St., Niagara Falls, Ont. Rev. Geuzebroek officiating.

Future address: 18 Mohawk Rd. E., Butty Towers, #103, Hamilton, Ont.

VAN NES-ABMA: Mr. and Mrs. Ton Van Nes of Ottawa and Mr. and Mrs. Freerk Abma of Strathroy, rejoice in the marriage of their children, WENDY and RICHARD as they begin their life together in Christ. The ceremony will take place, D.V., on Sunday, July 4, 1982, in the morning service of the First Chr. Ref. Church, Calgary, Alta.

Future address: #311, 804-18 Ave., S.W., Calgary, Alta.

VERHAGEN-UDENAARDEN: Mr. and Mrs. C. Verhagen of St. Albert, Alta., and Mr. and Mrs. A. Oudenaarden of Edmonton, are happy to announce the forthcoming marriage of their children, MONICA ANNE and ANTHONY FREDERICK. The ceremony will take place, the Lord willing, on June 19, 1982, at 2 p.m. in the Second Chr. Ref. Church of Edmonton. Rev. Fred Koning officiating.

Future address: 1924-145 Ave., Edmonton, Alta.

VERHULP-DEVOS: We believe that the Lord has brought them together. Tony and Jean Verhulp of Atwood, Ont., are happy to announce the forthcoming marriage of their oldest daughter, SHIRLEY to DAVID, son of Herbert and Henny DeVos of Cambridge, Ont. The ceremony will take place, D.V., on Friday, July 9, 1982, at 6 p.m. at the Listowel Chr. Ref. Church. Rev. Koole of Trenton officiating.

Future address: #316, 38 Country Hill Dr., Kitchener, ON N2E 1R7

WESTERHOF-VANDER-WEKKEN:

"The Lord has done great things for us and we are filled with joy" (Psalm 126:3).

Mr. and Mrs. J. Westerhof of Komoka, Ont., and Mr. and Mrs. A. Vanderwekken of Victoria, BC, wish to announce the forthcoming marriage of their children, GRETA and JOHN. This celebration will take place on July 10, 1982, in the First Chr. Ref. Church of Victoria.

Future address: 4774 Cardsview Terrace, Victoria, BC V9B 5B4

ZUIDHOF-KUIPERS: Mr. and Mrs. Wm. Zuidhof and Mr. and Mrs. H. Kuipers both of Lacombe, are pleased to announce the forthcoming marriage of their children, JANITA GWEN and FRANK. This celebration of love will take place, D.V., on Friday, July 16, 1982, at 7 p.m., in the Bethel Chr. Ref. Church, Lacombe, Alta. Rev. E. Gritter officiating.

Future address: R.R.#1, Lacombe, AB T0C 1S0

ANNIVERSARIES

1957	1982
June 21	
"For he who finds me finds life and obtains favour from the Lord" (Proverbs 8:35).	
With joy and thankfulness to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,	
HARRY and FRANCES COOK (nee Hoytema)	

May the Lord bless them and give them many more happy years of love and happiness together.

With love and congratulations, your children:

George
Gary & Laura
Marty & John

Home address: 1510 North Vernon Ave., London, ON N5X 1N8

ANNIVERSARIES

1947	1982
June 5	
With thanksgiving to our faithful and covenant God, we are happy to announce the 35th Wedding Anniversary of our parents,	
JOHN and JENNIE CONTANT (nee Louwerse)	

Together with them we pray that the Lord will continue to bless them and keep them in his care.

With love and congratulations from their children:

Linda & Walter Mantel; Ron, Steve, David — Terrace, BC
Martin & Susan Contant; John, Nathan, Michael — Langley, BC
Annelies & Ken Baker; Christopher — Leduc, Alta.
Henry & Jan Contant; David, Michelle — Abbotsford, BC

Open house on August 7, 1982, at their home.

Home address: 1009 Ridgeway Place, Victoria, BC V8X 3C5

Benschop	Brampton
1932	1982
On June 23, 1982, the Lord willing, we hope to celebrate with our dear parents, grandparents and great-grandparents,	
GERRIT and CORNELIA EIKELENBOOM (nee Vanleperen)	

the occasion of their 50th Wedding Anniversary, and would like to invite relatives and friends to share in the celebration. We are truly thankful to God that he has given us them and their marriage as a testimony to his faithfulness and love.

With love and congratulations from your children:

Gerald & Diana — Beamsville
Bill & Jenny — Beamsville
Mary & Martin — Grimsby
grandchildren and great-grandchild

Open house 8-10, at the home of Mr. and Mrs. G.W. Eikelenboom, Greenlane, Beamsville.

Best wishes only.

Home address: 7900 McLaughlin Rd., Apt. #2104, R.R.#10, Brampton, ON L6V 3N2

1957	1982
June 21	
Kentville, N.S.	
We, the children of,	
JOE and JANNY GERRITS (nee Zweers)	

would like to proclaim June 21, 1982, to be a day of joy and thanksgiving to God. On this day our parents will celebrate their 25th Wedding Anniversary.

With love and thankfulness for your devotion to us and each other,

John
Brent
Marilyn
Edwin
Mark
Ian
Bryce

An open house will be held Saturday, June 26, 1982, from 8 p.m., at the Glooscap Curling Club, Kentville, N.S. Everyone is welcome to come and help us celebrate.

Home address: R.R.#3, Kentville, NS B4N 4K1

1957	1982
June 21	
With joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,	
ANDY and JENNY PEGELS (nee De Haan)	

May the Lord continue to bless them and keep them in his constant care.

grandchildren and great-grandchild:

Bert
Diane & Ted Postma; Michael
Ron

Open house to be held at their home on June 21, 1982 from 2 to 4 p.m. and 7 to 9 p.m.

Best wishes only.

Home address: 13 Montgomery Rd., Welland, ON L3C 2Y2

Classified Advertising

ANNIVERSARIES

1957 June 21 1982
With praise and thanksgiving, we announce the 25th Wedding Anniversary of our Dad and Mom,

HENK and ANN GROEN
Their grateful children:
Cindy & John — Waterdown
Julie — Kamloops, BC
Daphne — home
"For from him and through him and to him are all things. To him be the glory forever" (Romans 11:36).
R.R.#4, Dundas, ON L9H 5E4

1947 June 20 1982
With praise and thanksgiving to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

JAN and HELENA HANSMA
(nee Ringelberg)
Our prayer is that the Lord will continue to bless them and keep them in his constant care.
With love and congratulations from their children and grandchildren:
Corrie & Sam Hogeterp — Hamilton, Ont.
Frank & Ruth Hansma — Calgary, Alta.
Henry & Marian Hansma — Calgary, Alta.
Steve & Margaret Hansma — Gabriola Island, BC
John Hansma — Calgary, Alta.
Arnold Hansma — Burlington, Ont.
Janet & Joe Paulette — Fort Smith, NWT
and 13 grandchildren
Home address: R.R.#1, Cambridge, ON N1R 5S2

Zeist Edmonton 1922 1982
June 22
With thankfulness to the Lord, we will celebrate the 60th Wedding Anniversary of our parents, grandparents and great-grandparents,
LAMMERT JAN and GEERTUIDA HOFSTEDE (nee Kuus)
Menny & Anton Jansen — Edmonton
Gysbert & (Dien deceased) Hofstede — Edmonton
Dirk & Will Hofstede — Denver
Jan & Riet Hofstede — Edmonton
Truus & Evert Van Heeringen — Denver
Bill & Jenny Hofstede — Edmonton
31 grandchildren, 24 great-grandchildren
Open house, June 22, 1982, D.V., at the home of Bill and Jenny Hofstede, 3419-108 Ave., from 7:30 p.m. till 10 p.m.
Home address: 12018-46 St., Edmonton, AB T5W 2W2

Amsterdam, Woodstock, N.H. Ont. 1932 1982
June 16
With thankfulness to God, we are pleased to announce the 50th Wedding Anniversary of,
CHRIS and DINA HOUTHUYZEN (nee Jacobs)

With love from their children, grandchildren and great-grandson: Chris & Anne Houthuyzen — Embro, Ont.
Conny & Harvey Masson; Joshua — Woodstock, Ont.
Ernest — Toronto, Ont.
Tim — Petawawa, Ont.
Stephanie
Anne-Monique
Corrie & Lein Flipse; Cindy — Curaçao, Netherlands Antilles
Robert & Barbara Houthuyzen; Mitchell, Michelle — St. Thomas, Ont.
Ernst & Anne Grace Houthuyzen; David, Gregory, Allan, Steven — Ingersoll, Ont.
This happy occasion will be celebrated at a family dinner on Saturday, June 19, 1982.
Home address: 357-B Devonshire Ave., Apt. #14, Woodstock, ON N4S 5P5

ANNIVERSARIES

June 22, 1982
With thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

JOHN and CAROL MIDDEL (nee Tapping)
We thank God for the love and happiness we have shared and we pray that you will continue to experience God's blessing in the future.
Love from:
Ron & Glenna Middel; Brent, Tanya — Windsor
Brenda & Andy Haayema; Scott — Aylmer
Christine — at home
Steven — at home
Open house will be held on Tuesday, June 22, 1982, D.V., from 2 p.m. to 9 p.m. at their home.
Best wishes only, please.
Home address: 2 Parkwood Crt., Tillsonburg, ON N4C 4J9

Neerlandia Neerlandia 1932 1982
June 19
AEBE and MINKE PLANTINGA (nee Baker)

With joy and thankfulness to God, we look forward to celebrating with our parents and grandparents their 50th Wedding Anniversary on June 19, 1982. We wish them the Lord's blessings on this special day.
With love and congratulations from all of us:
Stewart & Doris Plantinga; Darryl, Shirley — Spirit River, Alta.
Joe & Cathy Plantinga; Marlene, Sandra, Karen, Beverly, Allen — Spirit River, Alta.
Annette & Frank Vink; Kathleen, Timothy, Mark — Burnaby, BC
Gilles & Margaret Plantinga; Ria, Henry — Spirit River, Alta.
Ella & Walter Land; Lorraine, Daniel, Philip — Lacombe, Alta.
Richard & Gen Plantinga; Michelle, Renae — Abbotsford, BC
Albert & Grace Plantinga; Malinda, Brian, Daniel — Neerlandia, Alta.
Dora & Gerald Nanninga; Kirstin, Paul, Rachel, Heather — Neerlandia, Alta.
Don & Marilyn Plantinga; Trina — Neerlandia, Alta.
Duane & Sheryl Plantinga; Benjamin, Jeremy — Edmonton, Alta.
Home address: Box #105, Neerlandia, AB T0G 1R0

With joy and thankfulness to our heavenly Father, we celebrated on June 8, 1982, the 25th Wedding Anniversary of our parents,

GERALD and IRENE SCHROOR (nee Bakker)
That God may continue to bless them and that we may follow and walk with them in the footsteps of our Saviour.
George & Karen; Nathan Ryan — Whitby
Marjorie Lynn — Calgary
Theresa Yvonne — Whitby
26 Thickson Rd. N., Whitby, ON L1N 3P8

1957 June 21 1982
"Jesus also was invited to the marriage" (John 2:2).
Twenty-five years ago the Rev. T.C. VanKooten joined our parents,
JACK and MARGARET TIGCHELAAR (nee Borgdorff)

In marriage with these words. We wish you many more years together, Dad and Mom. Happy Anniversary!
With lots of love:
Ken & Alice Tigchelaar; Alexander — Hamilton, Ont.
Len & Sherry Tigchelaar — Hamilton, Ont.
Arlene Tigchelaar & Pete Wyn-gaarden (fiance) — at home
Jim Tigchelaar — at home
Home address: 136 Parkview Ave., Dundas, ON L9H 5X7

ANNIVERSARIES

1957 July 5 1982
With praise and thankfulness to God, we joyfully announce the 25th Wedding Anniversary of our parents and grandparents,
AD and REINIE VANDENBERG (nee Hulstein)

"In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:6).
With much love and congratulations:
Ed & Sharon; Rebecca
Wilma & Bob; Shannon
Heidi & Randall (boyfriend)
Stan
Renee
Esther
Home address: 2693 Sunnyside St., Clearbrook, BC V2T 1V5

Wolvega Hamilton 1927 1982
June 10
With joy and thankfulness, we celebrated the 55th Wedding Anniversary of our parents, grandparents and great-grandparents,

OTTO and ANNE WYNIA
May the Lord continue to bless and keep them in his care:
Klaas & Ann Wynia; Grace & Pete, Margaret & Dirk, Oscar, Sylvia, Annette — Hamilton
John & Ann Lodewyks; Jack & Linda, Ron, Brian, David — Ancaster
Theo & Trudy Wynia; Richard, Michael, Patricia — Hamilton
2 great-grandchildren.
Home address: 140 Robinson St., Apt. #907, Hamilton, ON L8P 4R6

OBITUARIES

The Lord, at his appointed time, on June 2, 1982, took home our friend,
HELEN BAKKER
May our Father in heaven be near to John and his family in their sorrow.
Joe & Gre Bergman
Riek Bezuyen
Annie Colyn
Liesbeth Colenbrander
Jannetje Van Eek
Dini Teeuwsen

"k Wil U, o God, mijn dank betalen, U prijzen in mijn avondlied; het zonlicht moge nederdalen maar Gij, mijn Licht, begeeft mij niet;
Gij woudt mij met uw gunst omringen,
meer dan een vader zorgdet Gij, Gij, milde bron van zegeningen!
Zulk een Ontfermer waart Gij mij.

Ik weet, aan wien ik mij vertrouwde al wisselen ook dag en nacht ik ken de rots, waarop ik bouwde, Hij feilt niet, die uw heil verwacht. Eens, aan de avond van mijn leven, breng ik, van zorg en strijden moe, voor elke dag, mij hier gegeven, U hoger, reiner loflied toe.

Na een kortstondige ziekte, in de volle zekerheid dat Gods hemelpoorten voor hem waren ontsloten, is van ons heengegaan onze lieve man, vader en grootvader,

BEREND MIDDELJANS
„Hij is verlost, God heeft hem en ons welgedaan."
Mrs. Harmiena Middelljans
Koop en Janny Mulder
Henrietta
Jeanette
Egbert en Donna Middelljans
May 23, 1982
R.R.#4, Brampton, ON L6T 3S1

On Sunday, May 23, 1982, the Lord took unto himself, after a short illness, our beloved brother-in-law and uncle,

MR. BEREND MIDDELJANS
Mrs. A. Bosma — Iroquois
Grietje & Jacob Rook — Cobden
Egbert & Gwenneth Bosma — Brinston
Truus & Glenn Lapier — Brinston
Bea & Lucas van Beilen — Brinston
"Blessed are the dead, that die in the Lord henceforth" (Rev. 14:13).

OBITUARIES

„Zo wij geloven in God's zoon, dan juichen w'ook eens voor de troon. Dan zien w'elkander zalig weer. En scheiden nimmer- nimmer meer."
On May 21, 1982, the Lord took home after a lengthy illness our dear husband, father, grandfather and great-grandfather,

JACOB (JAKE) SCHEFFEL at the age of 73.
He will be missed by his loving wife Alice Scheffel (Vander Wielen)
His children:
Rennie & Andy Dykgraaf — Brantford, Ont.
Carrie & Jack Verkade — Grimsby, Ont.
Maaike & Simon Van Spronsen — Brantford, Ont.
Jim & Anne Scheffel — Brantford, Ont.
Mina & Wally Vander Stelt — Brantford, Ont.
Frank & Elly Scheffel — Beamsville, Ont.

and by 22 grandchildren and 3 great-grandchildren
The funeral was held from the First Chr. Ref. Church, Brantford on May 25, 1982. Rev. J. Poolman officiated. Internment at Farringdon Burial Grounds, Brantford, Ont.

On the Lord's Day, May 23, 1982, the Lord called home,

MRS. GRACE REENDERS in her 87th year.
Beloved wife of Marten Reenders for 62 years.
Dear mother of:
Kornelis Reenders & wife Alice — Chino, Calif.
Pearl Stoter — Winnipeg, Man.
Elsie Bolt & husband Robert — Thunder Bay, Ont.
Harmina Themmen & husband Ray — Winnipeg, Man.
George Reenders & wife Lois — Winnipeg, Man.
17 grandchildren and 12 great-grandchildren
Funeral service was held on May 27, 1982, at 10:00 a.m. in the Kildonan Chr. Ref. Church. Rev. Allan Groen officiated.
"Trust in the Lord with all your heart and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths" (Proverbs 3:5,6).
Home address: 740 Government Ave., Winnipeg, MB R2K 1X4

On May 27, 1982, the Lord took to himself, in accordance with his plan,

MARY VAN STAALDUINEN in her 75th year.
Dearly beloved wife of John Van Staalduinen of Stoney Creek.
Loving mother and grandmother of: Bill & Grace Van Staalduinen; Kirsten, Dennis, Brent, Sharon — Wheaton, Ill.
Ray & Dianne Van Staalduinen; Rob, Allan, Michelle, Jonathan — Burlington
Brian & Gerda Van Staalduinen; Duane, Wendy, Brian — Stoney Creek
The funeral service was held on Monday, May 31, 1982, from the Fruitland Chr. Ref. Church. Rev. John De Vries officiated.
"All the paths of the Lord are mercy and truth to those who keep his covenant and his testimonies" (Psalm 25:10).
Home address: 66 Canterbury Ave., Stoney Creek, Ont.

We mourn in sympathy with Paul and Teresa Renkema and their children, and the bereaved family, on the death of their mother and grandmother,

MRS. REMSIENA VLIEG-ZUIDEMA who died May 27, 1982, in Listowel, after a long illness. She was 79 years old.
May her family be comforted with the words of Psalm 73:26: "My flesh and heart may fail, but God is the strength of my heart and my portion forever."
Congregation and Council Waterloo Chr. Ref. Church

OBITUARIES

After a long illness the Lord called home our former member,

MRS. PEGGY VANDER PLOEG
May God's covenant faithfulness and love give strength and comfort to her children.
Women's Society: "Foward In Faith"
of the Bethel Chr. Ref. Church
May 26, 1982.
London, Ont.

TEACHERS

Ontario

FRUITLAND: John Knox Memorial Christian School is inviting applications for a 1/2 time kindergarten teacher; duties to commence in September, 1982. Please direct applications and resume to: Mr. Wm. Slofstra, Principal, P.O. Box #27, Fruitland, ON L0R 1L0; phone: (416) 643-2460

JARVIS: Jarvis District Christian School requests applications from qualified teachers for the position of part-time kindergarten teacher. This is our second year for kindergarten and will involve 2 days a week till Christmas and 3 days a week from January till June, 1983. Please sent applications to: Pete Weening, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0

Alberta

MEDICINE HAT: Medicine Hat Christian School Society will open a new school in September, 1982, and invites applications from qualified teachers for a possible opening in the junior grades. Please submit applications, including references, academic transcripts, and resume to: Mr. Wm. Slofstra, 2 Cherryhill Dr., Grimsby, ON L3M 3B4; phone: (416) 945-2657 or Mr. John Deys, P.O. Box #809, Redcliffe, AB T0J 2P0; phone: (403) 548-7171

British Columbia

PRINCE GEORGE: Cedars Christian School in Prince George invites applications for a teaching principal for grades 8-10 to teach in the area of English and/or Social Studies or possibly French. Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197

PERSONAL

Chr. Ref. unwed mother of 4-year-old daughter would like to meet and correspond with Christian gentleman between 25-31 years. Reply to: Box #4709, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Attractive, vivacious widow, music teacher, loves the outdoors, would like to get in contact with gentleman (48-58) who has similar interests. Letters, accompanied by recent photograph to: Box #4710, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian dairy farmer in mid-twenties wishes to meet Christian woman. He lives in south-western Ontario and enjoys sports. Please send replies to: Box #4707, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

A sincere, cheerful lady in Ontario, wishes to correspond and meet a real nice, sincere gentleman between 49 and 60 years of age. Reply to: Box #4708, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Sincere, Christian widow, early 40's living in Ontario likes to meet sincere Christian gentleman with a good sense of humour. Please write and include picture, which will be returned. Reply to: Box #4705, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Classified Advertising

PERSONAL

Going to Alberta, June 30, 1982, and would like 2 or 3 riders to help share the cost. Phone: (519) 842-2556, Tillsonburg.

COTTAGES

RICE LAKE

Resort and Camp Grounds

Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1982. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

CEDARHOLM TOURIST RESORT

Two and three bedroom house-keeping cottages on beautiful Kennebec Lake, 80 miles west of Ottawa. Beautiful sand beach, excellent swimming. Boats, motors, canoes. Campsites with electrical hook-ups.

Stan and Betty Pranger

R.R.#1, Arden, ON K0H 1B0
Phone: 1-613-335-2058

PIKE BAY: on Lake Huron. Safe sandy beach; access to dunes, hiking and biking trails; pan and bass fishing; water skiing. Bring your boat and motor or rent. About 25 miles north of Wiarton in the beautiful Bruce Peninsula. Well furnished housekeeping cottages with all the amenities. We can supply references. Limited dates available yet. Contact Sharon Field, 1-519-793-3518

EMPLOY WANTED

Young man seeks full time farm job; preferably western Canada. I am a hard worker with a variety of work experience and have my drivers licence; references available. Please contact: Adam Hickey, c/o B. Myers, R.R.#6, Bowmanville, ON L1C 3K7; phone: (416) 623-6567

HELP WANTED

Christian camp near Cambridge, Ontario requires for its summer program (June 14 - August 21) a **pool supervisor**, at least 21 years old. And a person with typing and some secretarial skills, at least 18 years old. For information call: (519) 623-4860.

CLASS A

MECHANIC WANTED

Required immediately for a busy 3-bay shop. Apply or phone to:

Jack Dam — Manager

RYCKMAN'S AUTO SERVICE
1600 Upper James St., [at Hwy 53]
Hamilton, ON L9B 1K3
385-4511

BURFORD:

Wanted: young man for dairy farm; full time; experience preferred. Murray Dyk, Burford, Ont.; phone: (519) 467-5225

Mishewah, a Christian camp, near Pembroke, requires a **Christian waterfront director** for the month of July; Red Cross instructor is preferred. Contact: Ron Tucker as soon as possible if interested.
[416] 562-4122

COTTAGES

ALTON LODGES

1 & 2 bedroom clean, housekeeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.

[705] 429-2420

459 Mosley St.,
Wasaga Beach, ON L0L 2P0
Site 30, Box 8, R.R.#1
LEN & RITA BETTE

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:

Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

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is for...

- the avid fisherman (best in the spring)
- those who enjoy a quiet restful vacation
- anyone who loves beautiful scenery (especially in the fall)

If you enjoy any of these things, then the place to come is Golden Lake, all our cottages are equipped with modern conveniences. Boat and motors can be rented. We have a small trailer park for campers.

For reservations or information:

Call: (613) 625-2999

or write: A & A's Resort,
R.R.#2,

Golden Lake, ON K0J 1X0

Archie & Anne Polstra [owners]

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[under Dutch management]

Originally a summer estate carved out of the Muskoka wilderness by a famous artist-painter.

Adjacent to the lake, sheltered by lofty pines and towering rocks, hidden away from the bustle of traffic, yet within minutes of shopping centres.

We operate under M.A.P.

With international food

Most of our cottages are pine panelled inside, with three or four piece bathrooms.

Lots of facilities are available and free, like swimming pool, beach, boats, etc., etc.

For reservation or information, call: (705) 385-2031, or write to:

Divine Lake Lodge,

Port Sydney,

Muskoka, Ontario P0B 1L0

The Bijl's Family

Little Europe Resort

Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). „Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia.

R.S. BAKEMA

Telephone: [705] 645-2738

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- * in the heart of Vacation Land
- * Modern motel units: some with kitchens
- * Campgrounds with hook-ups, shower, etc.
- * Next to Arrowhead Provincial Park

Phone: 789-4001 or write to:

Bill and Christine Van Oene

R.R.#3, Huntsville

for reservations

REAL ESTATE

HOG SETUP: 100 acres near Wingham; comfortable three bedroom home; comb. furnace; modern automated hog barn; 450 capacity. Two steel granaries; mixmill; asking \$155,000.00.

DAIRY SETUP: 40 ties, pipeline milker; two silos with unloaders; four bedroom bungalow; 173 acres, 135 workable; quota available.

LISTOWEL AREA: 100 acre farm; good land suitable for beans or any cash crop; three bedroom home, attached garage; bank barn for beef and hogs; situated on paved road; asking \$140,000.00.

POULTRY BUILDING: suitable for floor hens or pullet raising; two storey with 10,000 sq. ft. floor space; three bedroom bungalow, attached garage; small acreage; asking \$77,500.00.

Contact Albert Carson

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111 ACRE DAIRY FARM: 35 sows; barn has over 50 tie-ups, stable cleaner, plus 3 silos; good line of machinery; good #1 and MSQ quotas; all buildings well maintained and good quality soil; close to Dunnville. (Keith or Art).

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4,500 BROILER BREEDERS: 123 acre land, with 12 acres asparagus; FCC mortgage. (Keith)

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or

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or

[416] 774-4611 [evgs.]

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Specializing in farms

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R.R.#5, Clinton ON

Phone: [519] 482-9849

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Call: [416] 635-8123

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. \$265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

WANTED

Timothy Christian School of Owen Sound is looking for about twenty desks for grade 5 and 6 students and a teacher's desk. If you can help us, please call: (519) 376-6264 or (519) 371-9788 to make arrangements.

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Pipe organs

Organs with 20 stops;
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These organs are in excellent shape and fully warrantied.

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V2P 6H4

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ANNOUNCEMENTS

Dianne L. Haskell

BARRISTERS & SOLICITORS

is pleased to announce that

Martin Joldersma

has joined the firm in the practice of law

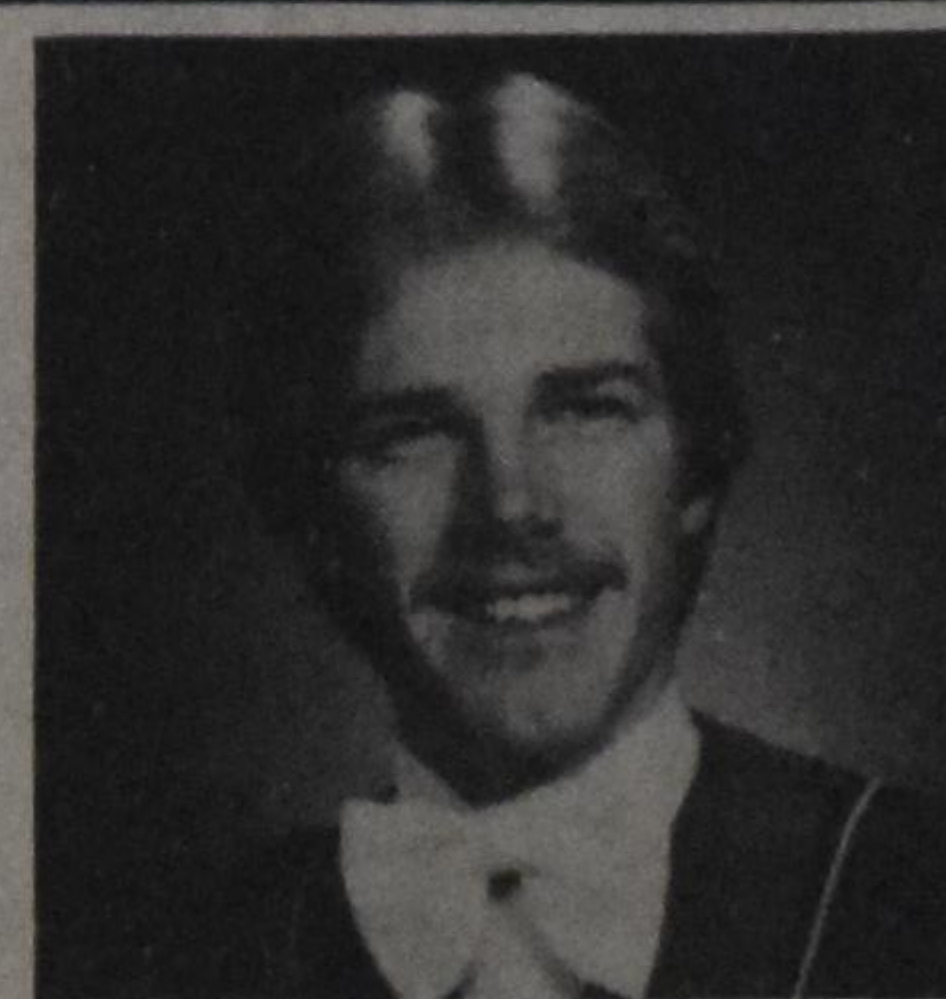
79 Ridout Street South, London, Ontario N6C 3X2

Phone: 672-7370

GRADUATION

Clarence Richard Hoekstra, son of Mr. and Mrs. Bill Hoekstra of Kitchener, Ont. graduated recently from the University of Waterloo, Ont. with a Bachelor of Applied Science degree (civil engineering plus a minor in management science).

After serving on the S.W.I.M. program for this summer, Rick will begin an active search for employment in his field of study.



Rick Hoekstra, Kitchener

REDEEMER COLLEGE

We are accepting applications for the position of

JANITOR-HANDYMAN

The responsibilities to include the supervision of students for the complete cleaning of a 48,000 square feet school, the maintenance of the interior and grounds, minor repair and maintenance of the building and office equipment, and the maintenance of laboratory equipment.

The successful applicant will start employment on July 1, 1982

Please send application and resume with references to:

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Box 5070, Burlington, Ontario L7R 3Y8

or phone: (416) 632-2022

Want a job in Christian service?

James Ritsema

Associate Professor and Field
Work Administrator at RBC

"During the night, Paul had a vision of a man of Macedonia standing and begging him, 'Come over to Macedonia and help us.' After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them" (Acts 16:9,10 NIV).

I feel somewhat like the man from Macedonia when I look at all the positions in the world that are available. Inter-cristo, a Christian placement agency, has over 25,000 immediate openings. Wycliffe Bible Translators has over 3,000 opportunities, modestly stated. The Christian Reformed Church, I understand, has twenty fully funded positions.

Reformed Bible College receives eight positions for every graduate that is interested in full-time church work. I pray that many more of God's people would receive the vision and respond accordingly, "getting ready at once to leave ..." With unemployment being so high, could this be part of the vision for someone?

RBC is responsible for providing the students with opportunities for Christian service, thereby effectually fulfilling the command of Christ. These practical ministries will provide the experience that is essential to the complete understanding of theory presented in the classrooms.

The field work department maintains as its primary basis that students are actually serving God in their practical ministries. The contacts made by the students constitute a living witness for the cause of Jesus Christ. Closely associated with this primary basis is that students are receiving practical training which is an integral part of the total educational framework at RBC. Field work is viewed as a part of the total educational program devoted to the development of the student spiritually, personally, and vocationally. The departments of Christian Education and Evangelism/Missions are directly concerned with field work because of the vocational purpose of RBC — to train Christian young people for service in evangelism or education through church, mission, or related agencies and for effective Christian witness in all areas of life.

Upon completion of a Bachelor of Religious Education degree, the "blessed problem" on RBC graduate faces is not if there is an opening, but "to which one of the many openings is God calling me?"

A survey of recent graduates finds them serving in the church as director of Christian education, youth director, Continued on page 23

Events

Want a job?

Continued from page 22 youth and evangelism director, and evangelist; in the community as prison evangelist, child care worker, teacher, campus pastor, and houseparents; and around the world as bible teacher, translator, mechanic, pilot, church planter and nurse.

Some agencies that employ our graduates are: Christian Reformed World Relief Committee, Christian Reformed Home Missions, Christian Reformed World Missions, Christian Appalachian Homes, Hope Haven, Bethany Christian Services, Wedgewood Acres Christian Youth Homes, Christian Service Clubs, Wycliffe Bible Translators, World Presbyterian Missions, North African Missions, Orthodox Presbyterian Church, Reformed Presbyterian Church, Zondervan Publishing Company, and Eerdmans Publishing Company.

When agencies request the services of our graduates, lately I have to say "no" graciously. This is very disconcerting. Therefore, I stand as a man of RBC begging, "Come over to RBC and help us." May you get ready at once to leave, concluding that God has called you to bring the Good News.

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An event in C.C.'s "Calendar of Events" is one of the best ways to inform your community!

ANDRÉ KNEVEL

ORGAN STUDENTS RECITAL

St. Thomas Anglican Church
on Ontario St., St. Catharines

Saturday, June 19
Time: 7:30 p.m.

Approximately 15 students of all ages and levels of ability will be participating in an interesting and exciting programme.

admission at the door:
adults: \$2.00
students: \$1.00
children under 12: \$.50

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EVENT!

Frisian Picnic

Thursday, July 1, 1982
beginning at 11:00 a.m.
at the
Pinehurst Conservation Park
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Games and fun for everyone!

10th Annual Grunneger Picnic

at Grand River Conservation Area,
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negers en aangetrouwden. Pavil-
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Come all!
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Editor: Pete Layer

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9

8

9

3-mover 3 pts. 2-mover 2 pts.

NOTES

1. Do you notice the White Bishop and Rook on KR7 and KN6 in #922? That is called a battery—a dangerous situation in a game since it allows White to attack two lines with one Rook move. The solution will make use of this as well as other batteries. Please give the key, threat and all variations for this three-mover.

2. Be sure the White King is not in check when you give mate in #923! The problem gained first-prize in a problem tournament in 1959. Please give the key and threat, if any.

3. The deadline will be September 20, 1982 for #920-923 for all solvers everywhere. If you are planning a trip, be sure to take Calvinist Contact along. Keymove only is sufficient to gain full points if you put your solutions on a postcard.

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Special C.C.E.F.
Public Christian
Education Meeting

Tuesday, June 22, 1982

You are cordially invited to hear Rev. J.D. Hellinga speak about
"Christian Education, Where Do We Go From Here?"
at a public meeting at
Woodland Christian High School
Breslau, Ontario *** 8:00 p.m.

A very interesting slide and sound program entitled "Growing in Christ" will also be shown.

Everyone is invited to attend. Refreshments will be served.
Sponsored by the Canadian Christian Education Foundation Inc. as
another educational activity service.

For further information contact our Executive Director:
Mr. Fred Vander Velde at (416) 336-5619

Calendar of events

June 18-20

Student Summer Retreat at Lakewood Chr. Conference Grounds, Forest, Ont.

June 8-18

Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.

June 12

choral suite based on forty-two traditional hymns. The concert will take place on May 29, 1982 at 8:00 p.m. at the Strathroy Christian Reformed Church of Ontario. This same concert will also be presented in the First Christian Reformed Church of Chatham on June 12, 1982 at 8:00 p.m.

June 12

Redeemer College annual membership meeting, Hamilton Chr. High, 1:00 p.m.

June 19

25th Anniversary of Knox Christian School, Bowmanville.

June 19

Knox Christian School, Bowmanville, ON, 25th Anniversary. Reunion from 1-4 p.m.; rededication 4 p.m.; banquet 6 p.m.; evening program 8 p.m.

June 19

Knox Christian, Bowmanville, Ont. day of thanksgiving and re-dedication. From 1 p.m. to 10.

June 19

Grunneger picnic at Grand River Conservation Area, Rockwood, Ont. (Highway 7) at 10 a.m.

June 19

Andre Knevel Organ Students Recital in the St. Thomas Anglican Church at 7:30 p.m.

July 1

Frisian Picnic at the Pinehurst Conservation Park at 11 a.m.

June 22

C.C.E.F. Public Christian Education Meeting at Woodland Christian High School at 8:00 p.m.

June 25-27

Salem Christian Mental Health Association's Personal Enrichment weekend. Contact: Merrill Scott, 26 Burnett Ave., Willowdale, ON M2V 1V1; phone: (416) 223-7177.

July 6-8

Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4.

July 5-16

SPICE program to be held on July 5-16 in the Hamilton District Christian High, 28 Athens St., Hamilton, Ont. See ad for more details.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. June 18	Wed. June 16	Fri. June 11-10a.m.	Wed. June 9-noon
Fri. June 25	Wed. June 23	Fri. June 18-10a.m.	Wed. June 16-noon
Fri. July 2	Wed. June 30	Fri. June 25-10a.m.	Wed. June 23-noon

Books

Christian living

Art as an expression of faith

The Timeless Moment: Creativity and the Christian Faith, D. Bruce Lockerbie, Cornerstone Books, Westchester, IL, 1980; pb., 126 pp. Reviewed by Peter Sluys, Salmon Arm, BC

This book is extremely interesting and refreshingly written and makes for delightful reading. No wonder, Dr. Lockerbie, dean of Faculty at The Stoney Brook School in New York State, is a Christian writer with unique talents to express himself. It has been his life's ambition to have all Christians feel, think and live as artists. Don't be put off. You see, art for the author is the inner compulsion of every Christian "to recreate a vital life experience ... imprison for a moment life hurrying past us and running away, too strong to stop, too sweet to lose." This is the "timeless moment." A Christian is to reflect God's

redemption through Jesus Christ creatively in a life which we experience as chaotic, senseless and evil. That is why art is not only beautiful paintings or inspiring music. A Christian sense of art is to be found in our very homes as we select furniture, wear clothes, prepare and dish up foods, converse with people, participate in sports. All Christians are called to be artists since God gave him authority over every aspect of nature, and returned it to him after the fall through Jesus Christ. That is why Dr. Lockerbie calls the first chapter "A Theology of Pots and Poems." I couldn't help shouting hurrah as I recognized here one of my Calvinistic convictions expressed in a new way.

Art, whatever form it takes, is not to be mere self expression; for true art is a "sacrifice, giving back from where it came the best of what we have held in trust." In chapter 2, "Snapshots or Serious Photography?" we become keen-

ly aware that we cannot copy secular art, give it some Christian flavour and call it Christian. There is no place for doctored up pop music and cheap bric-a-brac sold in many Christian bookstores. Art is only Christian if it excels in quality and fulfills its intended purpose. God demands and rewards our best accordingly, Lockerbie says in chapter 3, "The Work of Our Hands."

Christians are challenged in chapter 4, "Art and the Things of the Spirit" "to overturn the worlds accepted standards, point out what is both corrupt and sound in our culture,

and show how to judge between the two." In the next two chapters: "Wrestling with the Word" and "The Cost of Being a Writer" he takes us through his own workshop and explains what it takes to be such an artist. In the last chapter he humbly concludes that "For us there is only the trying. The rest is not our business. For at the end of time when the Lord himself calls us to account, what matters will not be our accomplishments, our splendid and prodigious achievements done in his name; what matters is whether or not we will be able to say: 'We are servants and de-

serve no credit; we have only done our duty.' Then indeed our art will glisten in the sunlight of his approval."

This is a delightful, inspirational and intelligent book which I recommend highly to the readers of *Calvinist Contact*. I would place this book on my shelf beside Abraham Kuyper's *Stone Lectures*, or near Berkouwer's *Man, The Image of God*, or possibly elsewhere among the rubric on Calvinism. However, I hope that this book won't collect dust on library shelves, but will find its way on to many coffee tables in our homes.

Children's devotional

Lead little ones to God

African Fables that Teach about God - Book II, by Eudene Keldel; illustrated by Paul D. Zehr; Herald Press, 1981; pb., 111 pp., \$3.75 each. Reviewed by Jo-Ann Van Reeuwijk, Belleville, ON

This 111 page book contains 27 short readable stories based on fables drawn from African folklore. Basically, these stories are animal tales with a moral. This is the second book written by the author with the same theme and the same title as the one that first appeared in 1978. The stories are very short and are conducive to being read out loud to young children (each lasting about 12 minutes). The tales are humorous and a delight to read.

Keldel has served as a missionary in Zaire, Africa since 1951. She is a native of Illinois and works with the Zaire Mennonite Church under the Africa Inter-Mennonite Mission Board. She is

a nurse, a graduate of Fort Wayne Bible College and a member of the Maplewood Mennonite Church in Fort Wayne, Indiana. She gathered her stories by sitting with paper and pen in hand listening to the typical storyteller of Zaire, an old man who had heard his father or uncle tell the stories throughout the many years.

Each story is illustrated with one or two drawings in black and white, drawn as a child would picture them. Each story is geared to the very young child and to those in the primary grades. Values are clear and truthful. Nearly each story has a concluding paragraph with moral and biblical direction.

The concluding paragraphs I would, personally, not read to the child but would use only for direction in slanting the story. The stories are clear and direct enough for the child to grasp the message on his or her own. I disagree with pressing a moral on a child or of interpreting the Bible for the child. The child should be allowed to grasp and interpret within himself. Growth will then be fostered. I believe Mrs. Keldel's work will aid that growth.

The stories are unique and present a fresh approach in teaching young children biblical truths. The African setting and basis are appealing. Somehow, children seem never to tire of small animal stories.

There is no sequence to the stories but each is complete. The stories are concise and delightfully written. If used with discretion, parent and teacher will benefit with this small book.

Literature

Newfoundlanders talk about their seal hunts

Haulin' Rope & Gaff, Shannon Ryan and Larry Small, Breakwater/Beaverbooks, 1978; 176 pp. Reviewed by Virginia LaGrand, Halifax, NS.

This book is a collection of "songs and poetry in the history of the Newfoundland seal fishery" and is the first volume both in the editors' projected history of the fishery, and in the publisher's projected folklore series. The songs date from the 1756 "Waldham's Song," sailing chart in 4-line rhymes, to the 1977 "Save our Swillers" with its cry that "We're the endangered species/who live by the coastal seas".

The volume is both attractive

and informative. The poems and songs are well-presented and easy to read since the 8" x 9" page size allows most of them to fit on a single page or on a spread of facing pages.

Brief notes on the song's source and its historical occasion accompany each item. More than a dozen full-page illustrations: maps of the sealing grounds, old sketches of sealing ships and harbours, archive photographs of the large hunts of the early 1900s and modern portraits of old sealers and young seals, give the words immediacy.

There is an excellent eleven-page introduction which recounts the rise and decline of the sealing industry and its importance to the economy of Newfoundland. The

introduction also explains the equipment and terminology used in sealing and in these songs and poems about sealing.

The items are arranged chronologically in the volume, but they are indexed by title and by first line in the back. There is also a bibliography and a 5-page section of notes on alternate versions.

This is the kind of source one hopes to find in all public libraries and wherever possible in school libraries, since the seal hunt is often a matter for public discussion and school projects. It should be available to both students and adults who are interested in folklore or who want to find out about the Newfoundland seal fishery from the Newfoundlanders' point of view.

Evangelism

To tell the old, old story

Back to Basics in Church Growth, Donald McGavran & Wim Arn, Tyndale/Welch, 1981; pb., 132 pp., \$3.95 (USA). Reviewed by Rudy W. Ouwehand, Cobourg, ON

On a recent trip to the Holy Land, Drs. McGavran and Arn were again impressed by the thought of the tremendous growth experienced by the early Christian communities. These men, whose names are indeed very well known in the Church Growth movement of the last decade, take a look in this book at some of the basic driving forces at work in that early church growth.

They express the concern that in an increasingly pluralistic society the Church of Jesus Christ is losing the effectiveness of her witness. Christians today must learn to speak out boldly of the unchanging biblical truth that there is only one way into God's presence; through Jesus Christ.

In each of the six chapters, this basic message is repeated but from a slightly different point of view. The last three chapters in particular speak beautifully and urgently of the obligation, the holy duty of all Christians to show to the world the love of God in Jesus Christ, their willingness to share with the needy of the world, even to suffer for the sake of Christ and especially to speak urgently to all men of the only way of salvation in Christ.

The book seriously challenges us to consider whether we are doing enough to spread this glorious gospel. Do we consider church growth unnecessary? Is it merely a phenomenon of the first century which has been changed

now to the need to increase the commitment and encourage the growth in Christian maturity of those who already believe? Or do we pay mere lip service to the need that the Church must also grow in numbers?

I highly recommend this book to the readers of *Calvinist Contact*. But they should be prepared to be stirred up and challenged, and perhaps to feel a bit uncomfortable in the realization of their own short-comings.

Politics

Right, righter and rightest

The New Right: We're Ready to Lead, Richard A. Viguerie, The Viguerie Co., Falls Church, VA, 1981; cloth, 186 pp., \$8.95. **Does America Need the Moral Majority?** William Willoughby, Haven Books, Plainfield, NJ, 1981; pb., 186 pp., \$4.95. **The Moral Majority: Right or Wrong?** Robert E. Webber, Cornerstone Books, Westchester, IL., 1981; cloth, 190 pp., \$9.95. Reviewed by Dale Sanders, Wrangell, Alaska.

What has Virginia got to do with Canada? Not a whole lot, but there is enough spillover that interested readers might take note of these books: right, righter, and rightest.

The furthest right is Richard Viguerie's *The New Right: We're Ready to Lead*, with an introduction by Jerry Falwell. Viguerie, founder of the New Right, naive Falwell's mentor, a Roman Catholic known to have interest in the occult, is a strategist who should arouse an anxious pause. A wealth of names and organizations reveals Viguerie's patchwork political quilt in which American fundamentalists can only ultimately be ripped out now that they're sewn in.

An apology for the fundamentalists' alliance with the political

right is William Willoughby's *Does America Need the Moral Majority?* Yes, resoundingly answers the former religion news editor of the *Washington Star*. An occasional nice word for theological liberals who are appropriately moral, makes Willoughby only a little left of the rightist Viguerie.

Right because it is theologically conservative, is Robert Webber's *The Moral Majority: Right or Wrong*. Webber is a self-described "centrist". This Wheaton College professor's careful and balanced assessment does not out-rightly condemn Moral Majority, but compares it with the equally misguided World Council of Churches.

As an American I am more than a little embarrassed to inform Canadian readers of these books; but it seems necessary. My embarrassment is only exceeded by my concern.

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